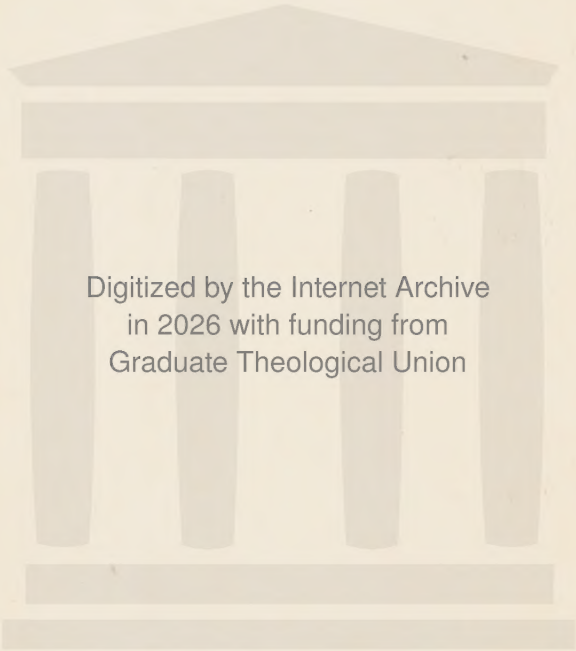

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S. Arthur Caine

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THE STORY OF THE CANADIAN REVISION OF THE PRAYER BOOK

TO THE BISHOPS, CLERGY, and LAITY of the Church of England in Canada, Greeting:

I, SAMUEL PRITCHARD, by Divine Providence, Archbishop of Rupert's Land, and Primate of all Canada, DO HEREBY, in exercise of the powers in me vested by Canon Number Twelve of the General Synod, ANNOUNCE, MAKE PUBLIC, and PROCLAIM that the said Canon Number Twelve shall come into force and effect on Sunday, the Sixteenth Day of April, in the year of Our Lord One Thousand Nine Hundred and Twenty Two, and that on and after the said date the Book to the said Canon annexed and issued and published with the authority of the General Synod at the University Press, Cambridge, England, shall be the authorized Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England in Canada, for use in all Cathedrals, Churches and Chapels of the said Church in Canada.

IN TESTIMONY WHEREOF I have hereunto affixed my Episcopal Seal and set my hand this 20th day of March, A.D. 1922, at the office of the Primate in the City of Winnipeg in the Diocese of Rupert's Land.

THE PRIMATE'S PROCLAMATION

THE STORY OF THE CANADIAN REVISION OF THE PRAYER BOOK

BY

W. J. ARMITAGE, D.D., PH.D.

Rector of St Paul's, Canon and Archdeacon of Halifax, N.S.,
Custodian of the Canadian Book of Common Prayer

WITH A FOREWORD BY

THE MOST REV. S. P. MATHESON, D.D.

Archbishop of Rupert's Land and Primate of All Canada

CAMBRIDGE
AT THE UNIVERSITY PRESS
TORONTO : McCLELLAND AND STEWART, LTD.
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TO THE MEMORY OF
THE MANY WHO WORKED IN THE FIELD
BUT SAW NOT THE HARVEST

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FOREWORD

BY THE PRIMATE OF ALL CANADA

IT is with no small pleasure that I furnish a short Foreword to Dr Armitage's interesting book. As Secretary of the Revision Committee, the author proved himself of invaluable assistance by his wide knowledge and his familiarity with wellnigh every phase of the work in hand. This useful book, which is meant to be a companion to the Revised Book of Common Prayer of the Church of England in Canada, not only embodies the record of the progress of the revision during the various stages as it proceeded, and of the most outstanding contributors to the work, but it also gives, and that in a most interesting way, the result of the author's keen and wide research.

Reading proofs is not, ordinarily, a very enjoyable task but, after reading carefully those making up the pages of this book, I have to confess that my interest was maintained, unabated, from start to finish. I have, therefore, no hesitation in recommending the work not only to Canadian readers, but to all who may be concerned in adapting to their local needs that precious heritage of the Church—The Book of Common Prayer. To the members of our own Communion throughout Canada I would specially recommend the book as a most illuminating companion to the Prayer Book which, after Easter next, will be the authorized book of public worship in our Canadian Church.

FOREWORD

People have asked me, "Why are we to have a Revised Prayer Book? What is the object of what you term enrichments, adaptations and additions?" The answers to all such questions will be discovered in the pages of Dr Armitage's book, and I venture to add that they will be found to be not only satisfying but to be clothed in such a way as completely to absorb the attention of the reader. The fact is, the book should be in the possession of every Church person, and be read by all, so that they may appreciate our Revised Canadian Prayer Book at its proper value, and understand how important a step the Church in Canada has taken in producing it.

S. P. RUPERT'S LAND.

Bishop's Court,
Winnipeg, Manitoba.
Jan. 26th, 1922.

PREFACE

THIS book does not pretend to be a history of the Book of Common Prayer. It is an attempt to tell the story of the revision, adaptation and enrichment of that Book for the use of the Church of England in Canada. It is an endeavour to trace the sources of the new prayers incorporated in the Book, to study the origin of the different services, and to place in their proper historical setting the various elements of the liturgy. If it be asked: "For whom is this book intended?" the answer is simple and plain. It is intended primarily for the clergy and laity of the Church of England in Canada. It is intended also for all who are interested in liturgical studies, more especially for all who love and prize the Book of Common Prayer. The history of any form of Christian worship is of great human interest; how much more that form, which it has been the fashion in some quarters to decry, but which Dr Percy Dearmer recently declared "without doubt to be the soundest, truest, most beautiful and practicable, in fact the best in Christendom." The earnest effort of the Canadian Revisers to adapt, enrich and revise our Prayer Book to suit the needs of the Dominion, is worthy then of special study and consideration.

The first portion of the book is mainly historical and biographical, deals with the genesis of the movement for revision in Canada, and attempts to pourtray the revisers at their work. The second part of the book is mainly of the character of a commentary upon the new prayers and services. The writer has made a careful study of origins, and the authorship of many new prayers is given to the public for the first time. The aim has been to make the volume a source-book of an authoritative character upon the revision of the Prayer

Book in Canada, and incidentally in other branches of the Anglican Communion. In this sense it is a companion to the Prayer Book, and it is hoped may find a place in the homes of Church people generally.

One great object will be served, if the book becomes a Manual or Hand-book for students. The term is used in a wide sense and refers not only to students in theology, preparing for the Ministry of the Church, but also to Study classes and Bible classes. If the young people of the Church are to grow up loyal and faithful members, they must be instructed in her principles, and be led to appreciate her services. The subject matter of the book is so important that several Bishops have already intimated that they will make it a text-book for candidates for Holy Orders, and that they will ask the various training colleges to place it in the curriculum.

The need of adapting and enriching the Book of Common Prayer to meet the conditions of life in Canada had long been felt. The first Bishop of Nova Scotia (Dr Charles Inglis), the first of our Colonial Bishops, when he entered upon his duties in 1787, soon discovered that he had to alter certain prayers to meet the necessities of the case, in more than one Province. He records in his *Journal* interviews with the Governors of the day in which he sought authority for the changes he proposed and for the forms he wished to use. Bishop Inglis was a man of large experience; he had been a missionary in Pennsylvania, in New Jersey, and he had been the Rector of the important parish of Trinity, New York. He prepared prayers for our Provincial Legislatures and forms for the Laying of a Corner Stone and the Consecration of Churches.

The Bishops of our Church in almost every Diocese had to face the same stern necessity. The old saying was found to be true: "Necessity is the law of time and place." Thus there

arose certain Diocesan uses for Harvest Thanksgiving and other services, and prayers were adopted to meet certain exigencies, as for instance for those who travel by sea.

The Provincial Synod of Canada was formed in 1861, and then comprised the Dioceses in the civil provinces of Ontario and Quebec, once known as Upper and Lower Canada. This Provincial Synod had six sessions before it enlarged its borders in 1874. It drew up special forms of service, in 1877, for Consecration of Churches, for Induction and for the Laying of a Corner Stone. This is evidence of a desire on the part of the Church for enrichment.

The idea of revising the Prayer Book was of very slow growth. The great body of our Church people in Canada were long content with our Prayer Book, as they had received it from their fathers, and happy in the thought that, next to the Bible, it was the best of books. The changing conditions of our life in Canada, with its political, social and industrial problems; with its influx of races and peoples; and with the development of a national spirit; in the course of time led many to feel that we needed to bring our Prayer Book into a closer relationship with Canadian Life.

Our Canadian Church people might not have expressed themselves in the same terms, but possibly their conditions were never better stated than by the Commissioners on Ecclesiastical Discipline in their Report in 1906. The Commissioners were of opinion that we needed far greater elasticity in the services of the Church. "The law of public worship," the Report said, "is too narrow for the religious life of the present generation."

The Canadian people are very practical. And when they realized that we needed to adapt our Church and its services to new conditions in a new world, they reasoned that the Church of Christ is a living body, inhabited by the Holy Spirit, and not an inanimate substance, which must remain

at a standstill. They took up the work of revision in a most serious spirit, determined to adapt the Prayer Book to present-day needs and conditions in the Dominion.

Archbishop Alexander, in one of his brilliant sermons, referred to the American Revision in these words: "Her prayer-book has come out from the great pain and peril of revision, at such a crisis, not perhaps unscathed, but with all essentials intact." It was in no censorious spirit the Archbishop spoke, nor was it because he had discovered that "The art is lost of knowing how to praise," for he was careful to weigh the results. The Canadian Revision must stand upon its own feet, and win its way by its merits. It is a certain satisfaction, however, to read the commendation of Dr Eugene Stock: "It is just an admirable example of common sense applied to a difficult problem."

The number of additions made to the Book of Common Prayer at the different revisions is of interest.

In 1552 there were eleven Scripture Sentences added; thirteen additions made in the Offices; and fifteen Prayers, three Canticles, four Versicles, and three Exhortations added.

In 1559 there were two Prayers added.

In 1604 there were seven Prayers, one Litany Suffrage and twelve Catechetical Questions added.

In 1662 there were added three Collects, two Epistles, one Gospel, eight Offices, eighteen prayers, two Proper Psalms, three Versicles and two Exhortations. It is said that there were about six hundred alterations made during this revision.

In the American Revision of 1789 there were added eight Scripture Sentences, one Collect, one Epistle, one Gospel, one Office, thirteen Prayers, ten Selections of Psalms and eight Canticles.

In the American Revision of 1892, there were added thirty-one Scripture Sentences, three Collects, three Epistles, three Gospels, one Office, nine Prayers, ten Proper Psalms

(days), ten Selections of Psalms, two Canticles, eleven Versicles and one Litany Suffrage.

In the Canadian Revision of 1918 there were added twenty-six Scripture Sentences, seven Collects, eight Epistles, nine Gospels, ten Services, one hundred and one Prayers, sixty-nine Proper Psalms, two hundred and sixty-one Lections, seventeen selections of Psalms, three Litany Suffrages, four Proper Anthems, one Proper Preface, forty-five Rubrics, six Canticles, twenty-two Versicles, one Preface, one Table, ten Blessings; while forty-eight Rubrics were altered, and sixteen Prayers.

There was a wholesome restraint in dealing with the ancient Collects. Their language remains practically untouched, although it was felt that an archaic word, here and there, might well give place to a modern term. Does not Augustine Birrell couple together as guilty of indelicacy, those who would rewrite a Collect or deface a tombstone?

There are obligations to liturgical scholars which I have endeavoured to acknowledge in some measure in the text itself. But my thanks are especially due to the Bishop of Moray, Ross and Caithness (Dr A. J. Maclean), Professor H. J. Lawlor of Trinity College, Dublin, and Dr John W. Suter of the American Prayer Book Commission, who all furnished me with details of the Revisions in the Scottish, Irish and American Churches, which have never before been made public. Archdeacon Vroom gave me much help in the chapter on The Appendix. One great scholar, who helped me, has passed to his rest, and all that I can do now is reverently to give his name, J. T. Tomlinson. His vast stores of knowledge (characterized by Bishop Handley Moule as "fullness of knowledge," and by Dr Gee as "marvellously minute knowledge") were always gladly opened in regard to any question on which I sought information. Dr W. H. Frere most kindly gave, from his large and varied experience,

advice on several subjects, notably concerning the Consecration of Churches. The Rev. Paul D. Le Courtois, of the "Eudist Fathers," gave me much technical information concerning the Roman Pontifical. Dr Charles Lett Feltoe gave me information in regard to the Leonine Sacramentary, and the Forms of Consecration of Churches. The Rev. Canon Bullock-Webster of the S.P.G., and Dr Eugene Stock of the C.M.S. studied the missionary prayers, and helped me in tracing their origin. My thanks are also due to the Primate of All Ireland (Dr D'Arcy), to the Ven. R. W. Boyd, Archdeacon of Ardagh, and to Dr Lucien M. Robinson, Custodian of the American Prayer Book.

There is, in Canada, a circle of Churchmen interested in the Revision, and anxious to have any account of that Revision, authentic and accurate, to whom I am especially indebted. The Primate (Dr Matheson), the Bishop of Huron (Dr Williams), the Bishop of Montreal (Dr Farthing), Archdeacon Paterson-Smyth, Canon Cody and Professor Abbott-Smith have read the proof-sheets and have given valuable suggestions. My chief acknowledgment in regard to the reading of proofs is due to my friend of many years, Canon Cody, whose wise counsel I especially value. He has rendered me much helpful service. The Bishop of Ottawa (Dr Roper), while the book was in the making, gave me information on many points. Chancellor Davidson delved in the Archives of the Provincial Synod of Canada in search of the liturgical forms as they first came from that body.

Lastly, my thanks are due to the Syndics of the Cambridge University Press and their staff.

All that remains is to seek the Divine blessing. May God grant that this book may be of service in spreading His Truth, and in the building up of His Church.

W. J. ARMITAGE.

Easter 1922.

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CHAPTER I

THE FIRST STAGE—EARLY HISTORY

THE earlier history of Prayer Book revision is inseparably connected with the name of a most devoted layman, a leading member of the Canadian bar, and an earnest Churchman, Dr Matthew Wilson, K.C., long a striking figure in the Synod of the Diocese of Huron. He had for years cherished the hope that the priceless heritage of our Church, the Book of Common Prayer, would be so adapted to the spiritual needs of our Canadian people, and so enriched by prayers which would meet the conditions of our modern life, that it would become more valuable than ever in our expanding and growing Church. And whenever occasion offered, in Diocesan, Provincial and General Synod, he took the opportunity of expressing this pious hope, and used every means in his power to educate the minds of Church people in this direction.

There were doubtless many others who thought as he did, but Matthew Wilson, although seemingly the least aggressive of men, had a quiet, but none the less strong, spirit of persistence, which led him to keep to the front any conviction of his heart and mind. He was greatly honoured and respected in all our Synods, not only on account of his personal worth, but also because of his well-informed mind and excellent judgment. He began this movement, as was fitting and right, in the Synod of Huron, his native Diocese. One of the first recorded acts leading to revision was a letter from Matthew Wilson to his Diocesan, Dr Maurice Baldwin, the saintly Bishop of Huron. The reply to that letter is dated April 6th, 1896, and Bishop Baldwin did not hesitate to say at that early stage:

I most thoroughly approve of a Canadian edition of the Prayer-book, and think that it would be well to move in Synod on this matter, and will be much pleased by your bringing it forward. I think, however, that when it is settled upon to ask

for a Canadian edition, the House of Bishops should decide as to what forms of prayer are to be printed in it. I expect (D.V.) to meet the Bishops on the 15th inst., and will bring the matter before them.

In his annual address to his Diocesan Synod, held in London, Ont., the 16th June, 1896, Bishop Baldwin said:

I trust that the movement now on foot to procure a Canadian Edition of the Book of Common Prayer will be successful in its efforts. The object of the promoters is to have an edition in which the distinctive prayers and offices authorized by the Provincial Synod may be printed in the text. Such an edition would greatly commend itself to the Clergy of Canada, although I imagine much opposition may be manifested to the scheme when discussed by the Church at large.

Matthew Wilson introduced his resolution along the lines of the Bishop's suggestion:

That the General Synod be respectfully memorialized to take such steps as may be deemed expedient and practicable to have printed a Prayer Book containing all the prayers or other matter framed for the service of the Church of England in Canada, and arranged for convenient use by Churchmen throughout British North America, and which may be issued with the authority of the General Synod, and used by the various Congregations within its jurisdiction.

The resolution took the Bishop by surprise. He thought it was too "venturesome," and saw very little hope of carrying out its suggestions, in the face of all the objections likely to be raised. But it had strong support. And twenty years later, Matthew Wilson loved to claim that, "long after all this action, the Lambeth Conference practically took the same view."

The action taken by the Huron Synod was indirect. The report of the Committee appointed to consider the recommendations in the Bishop's address dealt with the whole matter under review, under clause 6: "Prayer Book, Canadian Edition. We would recommend the adoption of the motion of which notice has been given by Mr Matthew Wilson, Q.C." To this the Synod agreed, and to this resolution may be

traced the genesis of the whole work of Prayer Book revision in Canada.

It would have been impossible to have taken action earlier. The General Synod, which united the whole Church in Canada into one organized body, had been formed only in 1893. It alone had power to deal with questions affecting "doctrine, worship and discipline." At its second meeting, the first after its organization, the question of Prayer Book revision was duly brought before it for appropriate action.

The second Session of the General Synod was held in Winnipeg in September 1896. The resolution which Mr Matthew Wilson had moved in his own Diocese appeared in General Synod in the form of a Memorial. This Memorial was duly presented and read, and under motion made by Mr Wilson, seconded by Archdeacon Davis, was referred to the Committee on Doctrine, Worship and Discipline. The Upper House voted concurrence.

The Joint Committee on Doctrine, Worship and Discipline, met under its chairman, Dr Sweatman, Bishop of Toronto, Dean Partridge acting as Secretary, and reported that:

It is desirable, and we hereby recommend, that an Appendix be added to the Book of Common Prayer, containing

I. The following special forms of service:

(*a*) A Thanksgiving Service for Harvest.
(*b*) A Service for the Consecration of a Church.
(*c*) A Service for the Consecration of a Churchyard.
(*d*) A Service for the Institution of an Incumbent.
(*e*) A Service for the Induction of an Incumbent.
(*f*) A Form of Intercession for Missions.

II. Also the following prayers:

(*a*) For the Governor-General and Lieutenant-Governors.
(*b*) For the Dominion Parliament and Local Legislatures.
(*c*) For the General, Provincial and Diocesan Synods, together with such prayers as may be authorized and put forth by the House of Bishops.

This action was a bold step on the part of the Committee, which had just been formed, and as yet hardly realized its powers.

The Report met with the approval of the House of Bishops, who sent it down to the Lower House for their concurrence. It was then moved by Dean Partridge, seconded by Archdeacon Brigstocke, both of the Diocese of Fredericton, and resolved, that the Lower House should concur, and that their Lordships should be asked to take such steps as may be necessary for the putting forth of the services and prayers named in the Report, and the printing of them as an Appendix to the Book of Common Prayer. It is worthy of note that at this session of General Synod, the Diocese of Montreal asked the General Synod to take into consideration a Sunday School Liturgy for use in the Sunday Schools of the Church in the Dominion, and thus opened the way for the adoption of a Service for Children.

At the third session of the General Synod, held in Montreal in 1902, a Memorial was presented from the Diocese of Huron, requesting the General Synod:

> To prepare and authorize for use in School Houses and Mission Stations, a third or alternative service of a simple character, for the Order of Morning and Evening Prayer, and also in Parish Churches where Evensong has been already said, or where its use is permitted, as a substitute therefor, by the Bishop of the Diocese.

When this Memorial came before the House, there were three different suggestions made as to the action that should be taken. The first was to refer it to a special Committee, the second to refer it to the Committee on Doctrine, Worship and Discipline, the third was to take it up in the ordinary course of business with cognate subjects. The third method was accepted by the Synod. It therefore came up with business in connection with the Prayer Book.

The resolutions presented were of the first importance, and had much to do with the preparatory steps which led to the actual work of revision. The main motion was made by Canon Welch, rector of St James' Cathedral, Toronto, and later vicar of Wakefield, who had as his seconder, Professor Clark, of Trinity College, Toronto, formerly vicar of Taunton. The motion was in the following terms:

That the Upper House concurring, a joint Committee of both Houses be appointed: To publish an edition of the Book of Common Prayer with such additions and adaptations as may be required by the needs of the country.

It was a motion at once simple and all-embracing, making a beginning along the lines of revision, and allowing a large measure of liberty to the revisers.

It was moved in amendment by Matthew Wilson, K.C., of Chatham, Ont., seconded by the Rev. J. C. Farthing, then of Woodstock in the Diocese of Huron, now Bishop of Montreal:

That it is now convenient and desirable that an edition of the Book of Common Prayer be printed for use throughout Canada (by the action of a joint Committee of both Houses), and that such Prayer Book should contain, conveniently arranged, all the Prayers and Forms of Service applicable to and authorized for the use of Church Services in Canada, and should be issued with the authority of the General Synod and used by the various congregations within its jurisdiction; and that the Upper House be respectfully requested to take such action as may be deemed necessary to prepare a plan for the issue of such Canadian Prayer Book, and that (the Upper House concurring) a joint Committee of both Houses be appointed to assist in carrying out the object of this resolution, and to report at the next meeting of this Synod.

It was moved in amendment to the amendment, by the Rev. V. E. Harris, of the Diocese of Nova Scotia, seconded by Canon Low, of the Diocese of Ottawa:

That it is now convenient and desirable that an Appendix to the Book of Common Prayer be printed for use throughout Canada, and that such Appendix should contain, conveniently arranged, all the Prayers and Forms of Service applicable to and authorized for the use of Church Services in Canada, and should be issued with the authority of the General Synod and used by the various congregations within its jurisdiction, and that the Upper House be respectfully requested to take such action as by it be deemed necessary to procure the issue of such Appendix, and that, the Upper House concurring, a joint

Committee of both Houses be appointed for carrying out the purposes of this resolution.

The amendment offered by Rev. V. E. Harris was lost, thus disposing, it would seem, of the question of an Appendix. The amendment of Mr Matthew Wilson was carried, apparently providing for a Canadian Prayer Book.

But the House of Bishops, whether intentionally or not, took other action. They concurred (at least so they state in Message No. 44, p. 69, *Journal of Third Session*) in Message GG from the Lower House, which they say was on an Appendix to the Book of Common Prayer, and they appointed a committee of five of their number:

> To act with that of the Lower House in this matter, provided, that on the same Services being drawn up they be sent to the House of Bishops of the Province of Canada, the House of Bishops of the Province of Rupert's Land, and the Bishops of the Dioceses of British Columbia, and that on receiving the approval of a majority of them, the same may be published as an Appendix to the Book of Common Prayer.

Now it is quite evident, that there was no common ground of action, for the Lower House had expressly voted down the provision of an Appendix, when the subject was before that body, while the Upper House accepted the principle that merely an Appendix be provided. Seemingly, there was a deadlock. But the situation was completely met through the intuition of Mr Matthew Wilson, who, rather than see his cherished plans completely frustrated, moved at once, seconded by Canon Welch, the concurrence of the Lower House, with this message from the Upper House.

The word "Appendix" gained currency, and for a time it appeared as if it would indicate the character of the proposed revision. Although it does not appear in the Schedule of Acts of Synod, where No. 20 is marked: "Appointment of Joint Committee on additions to the Book of Common Prayer," it receives prominence in the list of Joint Committees of Both Houses: "On an Appendix to the Prayer Book." And to this Committee the Memorial of the Diocese of Huron was duly forwarded for appropriate action.

CHAPTER II

THE APPENDIX
A FURTHER STAGE OF REVISION

THE Appendix had a sad and chequered history. It contained many excellent features, but it did not appeal to the great body of Church opinion. It doubtless did good, in that it prepared the way for a real enrichment of the Book of Common Prayer. The Committee charged with the work of preparation did much in the way of suggestion, but they left its compilation mainly to the Chairman, Dr H. T. Kingdon, Bishop of Fredericton. The Bishop received some assistance from Dr Partridge, the Dean of his Cathedral. Bishop Kingdon was a ripe scholar, and was deeply versed in liturgics; and Dean Partridge was a man of wide reading, and of rich experience in Church life and work. They were in many respects kindred minds, and were so situated that they could easily work together. The result was the ill-fated Appendix, of which now it is almost impossible to secure a copy. It has been relegated, if not to oblivion, to such places that memory fails to follow it. It was not until I had exhausted every apparent means for discovering a copy that I wrote to the present Bishop of Fredericton (Dr Richardson), in the hope that in the Archives of the Cathedral at Fredericton a copy might possibly be found. Bishop Richardson replied: "I do not know where you could find a copy of the appendix drawn up under the chairmanship of Bishop Kingdon. I have not seen one for many years."

The copy before me has a strange, indeed almost a romantic, history. Archdeacon Vroom, of King's College, Windsor, N.S., had long sought a copy but without success. One day while walking on the shores of the St Croix river, in his native province, where the tides of the Bay of Fundy flow in, he found a copy which had been washed up by the waves.

It is now a precious historical, not to say a liturgical, possession. There are all the features of a romance, for it was found in Bishop Kingdon's own diocese, had been wonderfully preserved from an ocean grave, and had been carried to dry land, and into a friendly hand, by the highest tides that this world knows.

But the Appendix itself had no tides of popular feeling in its favour. It met with nothing but the winds of adversity. At the General Synod of Quebec, it failed to weather the storm of opposition which beat upon it, and it went down to defeat, never to rise again.

The Joint Committee, which was appointed in 1902, at the Third Session of the General Synod, is called "On an Appendix to the Prayer Book." It consisted of the following members: the Bishops of Fredericton (Dr Kingdon) convener, Quebec (Dr Dunn), Toronto (Dr Sweatman), Saskatchewan and Calgary (Dr Pinkham), Ottawa (Dr Hamilton), Huron (Dr Baldwin), and Ontario (Dr Mills); Deans Matheson and Partridge; Archdeacons Naylor, Davis, Neales, Fortin and Pentreath; Canons Welch and Whitney; Rev. Dr Langtry, Mr Matthew Wilson, Captain Carter, Dr L. H. Davidson, Colonel Matheson, Dr J. A. Worrell and the Hon. Mr Justice J. N. Ritchie. It was a committee representative of the whole Church from the Atlantic to the Pacific.

The initial mistake made in regard to the Appendix was that the Committee in charge of it seldom, if ever, met. It was the product of a correspondence school, of which Bishop Kingdon was the master. It was adopted by the Committee, if it was ever really adopted, in the form first presented, without a meeting called for that purpose. This proceeding raised the ire of that mildest and gentlest of Churchmen, Matthew Wilson, who had brought forward in the Lower House, with such persistence, the need of revision and enrichment.

Matthew Wilson addressed to the Bishop of Fredericton on the 5th October 1903, a strong protest. He desired to say:

That the Book is not what was in my mind at the time I took the matter up in the Synod of Huron, or at the time the motion

was passed by the Central Synod, nor does it represent what I explained to the Lower House was my object.

I wished to have the present Book of Common Prayer *supplemented with appropriate and necessary additional matter and authorisations* for the use of shortened or varied services, and the *whole indexed* in the manner adopted by the S.P.C.K. in a little index which they paste in the front of some of the Prayer Books. This index would cover *both the Prayer Book and the Appendix.* The Prayer Book would then be printed in four, five, or six different sizes as the Canadian Book of Common Prayer, and the precise matter on any page in one book would represent *exactly the matter* on the *same pages* in a larger or smaller book. This would enable the minister to announce from the reading-desk the page.

I beg most respectfully to submit that your Lordship's proposed appendix cannot be approved without a meeting of the committee, and that receiving letters from members of the committee, even if your Lordship receive such approval from all except one, could not be an approval by the committee, because for an approval by the committee each member is not only entitled to express his dissent or approval, but is also entitled to use his influence in meeting to lead others to dissent or approve, and it is only by joint conference and action of the members of the committee, after all shall have had an opportunity to be present, that the committee can recommend to the House of Bishops the appendix in question.

Mr Wilson gave as a ground of his protest the expression of opinion by Dr Kingdon, that there can be no question that all matters connected with additions to the Prayer Book are of the utmost importance and should be most carefully considered, as they will be scrutinized severely. For that reason Mr Wilson urged: "it is of grave importance that all action of the committee should be regular."

Dr Kingdon's rejoinder is characteristic, and it throws a flood of light on the circumstances surrounding the compilation of the Appendix. The Bishop claimed that he had summoned the Committee to meet in Montreal, and that he could not have done more unless he had registered the summons.

Such as came in answer to the summons insisted that I should

undertake the work at once and *hasten it* on as much as possible. This was far from my wish, but I try to submit to the majority. I rather thought it was a kind of retaliation for my previous action....There was only one member of the Lower House present, and as the matter emanated from that House I have been guided by the opinion of that member as to the course to be taken. He has said to me in writing: "This I understand to be the intention of the Synod." On this I have acted.

The sub-committee appointed to draw up the Appendix were the Bishops of Huron (Baldwin), Ottawa (Hamilton), Calgary (Pinkham) and myself. The first piece of work that I had attempted, covering some six or eight pages of MS., I sent to the Bishop of Huron, as senior, and asked him to make remarks upon it, and send it on to the Bishop of Ottawa. That manuscript, I suppose, has lighted some fires in London. The Bishop neither answered my letter nor sent on the MS. to Ottawa. A second time I wrote in February. This time I wrote to all three, but only received answers from Ottawa and Calgary.

I then sent what I had done to all three, and again the same two answered with a general approval. Then the booklet was issued to all members of the Committee, a majority gave consent to its being sent to the Bishops and this has been done. Of course individuals have to bow to the majority. The highest legal authority has decided that the *animus imponentis* does not of itself govern; therefore we cannot feel bound by your opinion on the floor of the house. For myself I do not like it at all. I feel that each diocese in this huge country would know its own mind best, and that each Bishop should put out for his own diocese, under the recognized *jus liturgicum*, such services, &c. of which the need has been felt. Then gradually it would be found and agreed upon that this or that was desirable and so some general agreement could be found.

With regard to this booklet, it could only be issued like the American "book appended" (I think) that the Church at large might see and criticize, then some days before the next meeting of the General Synod the Committee could be summoned and two days given to the work of preparing something which the joint Committee (could) present to the Synod as their report, whatever it be.

The abstracts from Bishop Kingdon's letter are rather

long. But they are of living interest, and tell their own story, better than any subsequent writer can relate the incidents connected with the issue of the Appendix. And they have the added value that they are authentic. One or two other sayings of the Bishop are worthy of preservation. Matthew Wilson had objected to the proposed Appendix on the ground that laymen would not carry, much less purchase, two books, and that what he himself proposed could be printed without cost to the Church. Bishop Kingdon made reply to these points as well.

> Two commercial enterprises seem to be desirous of getting hold of the Appendix—one wishes to have it printed in England. It can be printed in Canada—we are old enough to print it.

The Bishop closes with a personal reference:

> The burden was laid on me reluctant but not recalcitrant; and I worked hard for three months. As I said before "Quot homines, tot sententiae," and when I was bidden undertake the work—I said I thought the name an unlucky one at this present, having regard to the present prevailing surgical operation.

Matthew Wilson carried his appeal to the whole episcopate of the Canadian Church. The House of Bishops of the province of Rupert's Land made some suggestions in regard to the proposed revision. Dean Matheson, at that time secretary of the House, in forwarding them under date Dec. 9, 1903, said: "I hope that nothing will be done without very mature consideration and discussion by the Committee."

In due course the Appendix appeared, as the report of the Committee, in the General Synod in Quebec. It had a short shrift, for it had many enemies who stood ready to kill it and bury it beyond recall. When Dr Dyson Hague was asked to summon from the shadowy past that memorable scene in old Quebec, he wrote: "The main thing that I remember is that as I passed down the stairs you stopped me and said 'Hague, you knocked it stiff.'" And yet Dr Dyson Hague was a most enthusiastic revisionist, and his impassioned speech, which gave the Appendix its quietus, was mainly directed against the character of the English in some of the

prayers, in contrast to the severe simplicity and matchless music of our incomparable Book of Common Prayer. There were many things in the Appendix which appealed to him as a liturgical expert, but its defects made it an impossible addition to our Prayer Book.

The main features of the Appendix may be summarized, somewhat in this wise. It contained the Schedule attached to the Act for the Amendment of the Act of Uniformity, 18th July 1872, xxxv. and xxxvi. Vict. (Ch. 35); the Shortened Form of Service as sanctioned by the Canon of the Provincial Synod of Canada. It had a "Form of Service for the Feast of the Transfiguration." This had its own Sentence at the beginning of Morning and Evening Prayer. For the Morning: Proper Psalms, xlv., cx.; Lessons, Ex. xxiv. to *v.* 12, St John i. to *v.* 14. For the Evening: Proper Psalms, viii., xciii.; Lessons, Is. vi. 1–8; St Luke ix. 28–36; all the lessons were printed in full. The Collect; Epistle, 2 Peter i. 13–19; Gospel, St Matt. xvii. 1–9, also printed in full. It had "The Form of Service for the Admission of Lay Readers. I. Shorter Form. To be used in Bishop's Private Chapel. II. Longer Form. To be used in Public Service in Church." This form covered sixteen pages.

An interesting feature of the Appendix was "The Form and Manner of Admitting and Making a Deaconess according to the use of the Church of England in Canada." This form covered eleven pages, and singularly enough attempted to make provision in Canada, in 1903, for an office in the Church of God concerning which the Lambeth Conference, in 1920, declared that "the time has come when in the interests of the Church at large...the Diaconate of Women should be restored formally and canonically throughout the Anglican Communion."

"Forms of Service for Public Institution and Induction of a Minister to his Cure" occupied eleven pages, while "Forms of Service for Laying the Foundation Stone of a Church, The Consecration of a Church, and The Consecration of a Cemetery" took thirty pages.

The Appendix contained what is called a "Note," prob-

ably intended to be a Rubric, which was framed for the purpose of giving permission to the Clergy of the Protestant Episcopal Church in the United States "to celebrate the Holy Communion according to the Order of Administration in use in their own Church, in any Church in the Dominion." It further enlarged this proviso, with the express sanction of the Ordinary, which was also required in the above case, and allowed any priest to use such Order of Administration, "if the presence of a large number of communicants from the United States would make it desirable. Provided always that the Collect, Epistle and Gospel be as ordered by the Church of England in Canada."

There was also provided a "Service for Acceptance of the Baptismal Vows," along the lines, presumably, of a suggestion of the Lambeth Conference of 1897. This service took four pages of printed matter. There was provision made for the variation of the question to candidates, in The Order of Confirmation or Laying on of Hands, in the case of those who had no sponsors in Baptism. There followed a Note, "Bishop present at Adult Baptism," in which it is suggested that when "timely" notice has been given to the Bishop he "may be able to arrange to be present, that the candidate may be confirmed directly after his Baptism in accordance with primitive custom."

Under the title: "The Form of Solemnization of Matrimony," there was a long Note of some forty lines on "Marriage in an Unconsecrated Building." Under the title: "The Marriage Service," provision was made of a Collect, viz. that for Trinity Sunday, and of an Epistle, 1 Cor. xi. 8, and Gospel, St Matthew xix. 4.

The Order for the Burial of the Dead had a Note of some nineteen lines, which is so characteristic of the work of the compilers of the Appendix, that it is quoted in part. The second half of the Note says:

It should be remembered that the Surplice is a peculiarly English vestment. It should be large, flowing and long; since as the name reminds us, it is intended to be worn over the pelisse (pelliceum) or fur coat which was a necessity in cold

weather. At the grave, therefore, it would be in accord with ancient precedent to wear a fur coat with the "superpelliceum," surplice, over it.

Provision was made of a Collect, Epistle and Gospel. There was also provided "The Order for the Burial of a Baptized Infant," a service of eight pages. Then followed "A Form of Service which may be used in any case when the Service for the Burial of the Dead in the Book of Common Prayer may not be used," covering seven pages, after which was a "Service for Hallowing a Grave in Unconsecrated Ground."

The "Service for Rogation Days" occupied seventeen pages. It was prefaced by three notes, one from the Book of Common Prayer, one from the Homily for Rogation Week, and one from the Advertisements A.D. 1564. It had many features, some of them of value, and others useful in the way of suggestion. This may be illustrated by the three Benedictions which are given.

> The Blessing of God Almighty, the Father, the Son and the Holy Ghost, be upon these your fields, and these your homes, upon yourselves and your children, now and for evermore. *Amen.*
>
> *Or this, when said on the Sea Coast.*
>
> The Almighty God, Whose way is in the sea, and Whose paths are in the great waters, be with you in all your toils, and dangers, and give you His Blessing of Peace, now and evermore. *Amen.*
>
> *Or this, when said in a Mining District.*
>
> Almighty God, of whose Bounty come the chief things of the ancient mountains, and the precious things of the lasting hills, pour upon you the riches of His grace, sanctify and bless you, henceforth and for ever. *Amen.*

This service had also a Litany in metrical form. There was, it is evident, no thought in the minds of the compilers of the wave of prohibition which was destined to sweep Canada, with the exception of the one province of Quebec, from ocean

to ocean. For the Litany contained this petition, which of course need not be taken too literally.

> That the earth may yield her seed,
> Giving man in every need
> Wine to gladden, bread to feed;
> *Hear us, we beseech Thee.*

There was also in the Appendix, "A Thanksgiving Service for the Harvest Season," consisting of six pages of printed matter.

The provision was made for "Special Services For the Day of Intercession on behalf of The Missionary Work of the Church." These forms covered no less than twenty-seven pages of printed matter. There were services for Morning and for Evening Prayer. There was a Litany of some seven pages. There was a Collect, the one for St Bartholomew's Day put into general terms, an Epistle and a Gospel for the Holy Communion. There was the "Mid-day Prayer for Missions," printed by permission of the American Board of Missions. There were two cycles of prayer for Missions, one that of the Ecclesiastical Province of Canada, and the other the one in use at St Augustine's College, Canterbury.

The Day of Intercession for Sunday Schools had a prominent place. There was first a long Note on the importance of religious education. There followed "The Order of Service on the Day of Intercession for Sunday Schools," with proper Psalms and Lessons for Morning and Evening Prayer. There were "Prayers for Sunday School Teachers and Scholars." There were "Sunday School Prayers," under three headings: (1) For Opening the Sunday School; (2) For Closing the School before Church Service; (3) For Closing the School when no Service follows in Church.

Family Prayer occupied an important place in the Appendix. There were twelve pages devoted to the subject. There were many short prayers provided, and three Psalms for daily use. In a Note at the end of the section, the following statement was made: "It is thought well to recommend little Books of Family Prayer, as well as to incorporate

a form in the Appendix." The ground for this was given, that they would be "more easily accessible than if bound up with services which are intended more for public and occasional use." There were only three books, however, suggested.

"Forms of Prayer for Visitation of Prisoners," were provided under three heads: (I) In Penitentiaries; (1) Public; (2) Private. (II) In Gaols. (III) With One Condemned to Death. These prayers occupied sixteen pages of the Appendix. There were numerous suggestive notes for the person conducting the services. He was warned to be on his guard "against listening too readily to the Prisoner, especially if an old offender." And there was one note worth preserving, as an indication of the advantages of a classical education: "When the prisoner knows Greek or Latin, the New Testament should be read with him in that language." It is noteworthy that the Compilers, who had the Irish and American forms before them, did not adopt any of the Exhortations to be found therein.

The Occasional Prayers, twenty in number, were of varying character. They were designated: "Prayers for Public and Private Use, which may be used at Morning and Evening Prayer in the place where occasional prayers are said, at the discretion of the minister." The following list will indicate the subject matter of the prayers:

For the Governor General. For the Empire. For Our Soldiers. For Our Navy. For Seamen. For Persons going to Sea. Thanksgiving for return from Sea. For Parliament. For Synod: General, Provincial, Diocesan. For a Sick Person. For a Sick Child. For Recovery from Sickness. In time of War. For Candidates for Confirmation. For Missions. For Unity of Christendom. For Unity amongst Ourselves. For the Parish. When the Bishopric is Vacant. For One Condemned to Death.

The Appendix was brought to a close by a "Glossary of words commonly misunderstood" in which an attempt was made to define the following Prayer Book words: Affiance, After, Amen, At, By, Demand, Ember Week, Eschew, Generally, Ghostly, Hell, Hosanna, Incomprehensible, In-

differently, Issue, Kindly, Leasing, Let, Maundy Thursday, Mind, Naughty, Of, Passion, Pye, Prevent, Sacraments, Troth, Under, Vulgar, Wealth, Whole, Worship.

Thus ended the Appendix, a Draft-book of over 260 pages. Bishop Kingdon might well have said with John Milton: "By labour and intent study (which I take to be my portion in this life)...I might perhaps leave something so written to after times as they should not willingly let it die."

The actual Report, which was presented to General Synod, has since come into my hands. In fact, after long search, I have now two reports, one from Professor Abbott-Smith (who acted as one of the secretaries of the Upper House, 1905), and one from Archdeacon Ingles (now clerical secretary of the Lower House, 1921). By some strange oversight the Report was not printed in the Synod Journal. Dr Abbott-Smith's copy has the following note: "Revision of the Original Appendix which was presented with Committee's Report, 6th day of the General Synod at Quebec, 1905." It is entitled, "Proposed Appendix to the Book of Common Prayer." It is rather a drastic revision of the original, and takes sixty-three pages of printed matter, set up differently, and equal to possibly eighty-five pages of the original, which had 264 pages.

The Committee, when it met at Quebec, in 1905, deleted whole services from Bishop Kingdon's "Original Appendix," as for instance, the Shortened Form of Service, Admission of Lay Readers, Admitting and Making of a Deaconess, Institution and Induction, Laying Foundation Stone, Consecration of Church and of Cemetery, Acceptance of Baptismal Vows, and Visitation of Prisoners. The "Proposed Appendix," in the form it finally reached the General Synod, almost everywhere, shows a free use of the knife.

In due course the General Synod met in the ancient city of Quebec, on the 6th of September 1905. In his address to both Houses, the venerable and greatly venerated Primate, Dr Bond, the Archbishop of Montreal, referred to the proposed Appendix, in the following terms:

There is the question of the Prayer Book. A committee has

been appointed to consider, and report on, one aspect of the question, and, judging from the several resolutions moved at the last Synod, it does not seem wise to put off the further grappling with the whole subject. We shall remember our "Solemn Declaration." The subject will not be altogether new. It has been already examined on behalf of the Synod, by one well fitted for the duty, and the result of the examination shows that the cherished book will be wisely and reverently handled. In approaching this part of our work we shall feel that there is a certain sacredness about the book, which we shall be keen to remember, and we shall take up the question with special dependence upon the guidance and teaching of the Holy Spirit. We shall endeavour to realize as far as possible the solemn duty due to coming generations.

The Ven. Archdeacon Pentreath moved, seconded by the Very Rev. Dean Davis, the adoption of the report of the Committee on the Appendix to the Book of Common Prayer.

The Committee reported to the Upper and Lower Houses of the General Synod that they had prepared the accompanying Appendix with the following contents:

1. Authority for the use of a Short Service in buildings other than Churches.
2. Form of Shortened Service for Morning and Evening Prayer.
3. Service for Transfiguration, August 6th.
3*a*. Collect, Epistle, and Gospel for a Marriage Service.
4. Collect, Epistle, and Gospel to be used at a Burial.
5. Service for the Burial of a Baptized Infant.
6. Service for Burial when the Prayer Book Service may not be used.
7. Hallowing of a Grave.
8. Service for Rogation Days.
9. Service for Thanksgiving for Harvest.
10. Intercession for the Missionary work of the Church, including Mid-day Prayer for Missions.
11. Service of Intercession for Sunday Schools.
12. Recommendations for Family Prayer.
13. Twenty-one occasional Prayers.
14. Glossary.

And recommend that the General Synod do authorize the tentative use of the same for the next three years, during which suggested amendments and additions may be sent to the Committee to be considered by them and reported to the General Synod at its next Session.

It was moved in amendment by Mr Charles Jenkins, seconded by the Ven. Archdeacon Young:

That the proposed Appendix to the Book of Common Prayer be referred back to the Committee on this matter, with instructions to receive further suggestions from members of the Synod, and that such Appendix as may be ultimately adopted by the Committee be printed and distributed to the members of the next triennial Synod at least three months before the meeting of the same.

It was moved in amendment to the amendment, by the Rev. Canon Welch, seconded by Mr Kirwan Martin:

That, the Upper House concurring, the Joint Committee of both Houses on the preparation of an Appendix to the Book of Common Prayer be re-appointed; that the report be referred back to the Committee with instructions to revise the same, and also to consider the advisability of modifying existing Services, and to report at the next Session of the Synod any modifications which they may see proper to recommend.

The amendment to the amendment was lost on the following vote: Yeas 30; Nays 55. The amendment was carried by the following vote: Yeas 62; Nays 24.

The Upper House, however, had other views. And these views were very clearly expressed in Message No. 27. The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution:

That the Upper House, in reference to Message No. T concerning the proposed Appendix to the Book of Common Prayer, while unable to concur in the reference of the subject back to a Committee, is of the opinion that the interests of the Church will be best conserved and promoted by deferring the consideration of the whole subject. (Signed) W. B. Montreal.

This message produced a certain amount of consternation in the Lower House, and was not received with any signs of

approval or of gratitude. When Mr G. R. Coldwell, seconded by Canon Murray, moved concurrence, the motion was promptly voted down. It was then moved by Dr L. H. Davidson, seconded by Mr Charles Jenkins and resolved: "That a Committee of Conference in regard to Message No. 27 be appointed to confer with the Upper House in respect of the non-concurrence of that House in the reference back to the Committee." The Prolocutor appointed the following Committee: Archdeacon Pentreath, Dr Davidson, Archdeacon Young, Mr C. Jenkins, Dr Hoyles, Dr Worrell, Dean Partridge, Dean Evans, Mr G. R. Coldwell, Rev. Dyson Hague, Mr Kirwan Martin.

In due course, this Committee was received by the Upper House, and a Conference was held, but without any tangible results. There was evidently a deadlock between the Upper and Lower Houses on the question of revision. Archdeacon Pentreath reported to the Lower House the subject matter under discussion. He said in substance that the Committee had informed the House of Bishops that the Lower House regarded the Message as virtually discharging the Committee, "and as in fact giving a permanent quietus to the whole matter, which your Committee respectfully represented could not be justified by them to their several constituencies in view of the numerous Memorials presented to the Synod." It was admitted by the Upper House that the interpretation put upon Message No. 27 by the Lower House was correct, and that their Lordships were unanimous in adopting the Message. The Upper House, however, consented to reconsider the matter.

The House of Bishops soon sent their answer to the clerical and lay delegates forming the Lower House. It came as Message No. 34.

That the Upper House having carefully considered the representations of the Deputation on the subject of the proposed Appendix to the Prayer Book, respectfully repeat their judgment, that the interests of the Church will be best conserved and promoted by deferring the whole subject on account of the divergence of opinion which at present prevails on the subject. (Signed) W. B. Montreal.

The Lower House was in no mood to vote concurrence in the action of the Upper House. But where could a remedy be found? There was no bridge with which to span the widening breach. The Lower House, however, acted with becoming dignity. It was moved by Dr J. A. Worrell, K.C., seconded by Dr N. W. Hoyles, K.C., and resolved: "That this House acknowledges the receipt of Message No. 34, and regrets the non-concurrence of the Upper House in the Message of this House No. T, respecting the Appendix to the Prayer Book."

Thus the subject was disposed of, and the Appendix no longer played a part, but passed for ever from the stage, where it had occupied so large a space, and so important a position.

CHAPTER III

THE YEARS OF PATIENT WAITING—AN EDUCATIVE PERIOD. THE WORK OF THE EARLY COMMITTEES

THE Secretaries of the Lower House of the General Synod which met at Quebec evidently thought that the question of Prayer Book Revision had been settled. Their minutes read as if they felt sure that the question had been finally disposed of, while Archdeacon Pentreath in his report voiced the feeling of the Lower House, that the Message of the Upper House virtually discharged the Committee, and gave a permanent quietus to the whole matter.

But the subject could not be so easily disposed of, no vote of one ruling body could give it its quietus. It was a living issue and was bound to come to the front again. When the General Synod met at Quebec, it had before it a number of Memorials, one from the Provincial Synod of Canada (at that time embracing all the Dioceses east of the great lakes), and Memorials from the Dioceses of Montreal, Toronto, Huron, Ottawa, Rupert's Land, and one as well from the Rural Deaneries of Muskoka and Parry Sound. These Memorials really covered the great Church centres of the Dominion.

The Upper House, however, swept them all aside, the hour was not opportune, the time was not ripe, the state of opinion was too fluid, there was too great a divergence of thought on the subject for any definite work of revision. The Bishops in their Upper House declared for a waiting policy, and decreed that it would be better to hasten slowly, if at all.

Then came the fifth session of General Synod in Ottawa in 1908. The Book of Common Praise, being the Hymn Book of the Church of England in Canada, was before the Synod as its chief work, and permission was asked for its use in the Church. There was much debatable matter in connection with it, and it took up most of the time of the Synod. There

was a conclusion, however, which the delegates soon reached. If the General Synod could produce a Hymnal, which so conservative and careful a man as the Primate (Dr Sweatman, Archbishop of Toronto) could designate as "the most valuable and most ably edited hymnal that has yet been submitted to the Christian Church," surely it was capable of revising the Prayer Book as well.

The genesis of the movement in favour of a Canadian Church Hymnal can be traced to the Diocese of Huron. It is remarkable that Mr Matthew Wilson, to whom we owe so much in the work of Prayer Book revision, was the first to move a resolution looking in the direction of a new hymn book. This he did in the Synod of Huron, prior to the resolution which he drew up, and which Dr Langtry presented at his request to the second session of the General Synod, which met in Winnipeg in 1896.

The Synod of Huron was not likely to let the question of Prayer Book revision drop out of sight. It therefore passed a Memorial, which was duly presented to the General Synod at Ottawa in 1908.

To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:

This Memorial from the Synod of the Diocese of Huron humbly sheweth,

That this Synod views with regret but not discouragement the failure of the committee of the General Synod so to adapt the Prayer Book to the needs of the Church in Canada as to meet the approval of the General Synod; and that this Synod respectfully petitions the General Synod to continue its effort to procure and authorize a Canadian edition of the Prayer Book, for use throughout British North America, such Prayer Book to contain conveniently arranged all prayers and forms of service applicable to and authorized for the use of the Church services in Canada together with authorization for shortened or alternative services and prayers; and your memorialists will ever pray, etc.

RICHARD HICKS,
Hon. Clerical Secretary.
DAVID HURON.

London, May 29th, 1908.

The Dean of Ontario (Dr Farthing, who was then Prolocutor of the Lower House) and the Rev. Canon Dyson Hague had also sent in notices of motion, urging action by the General Synod in the direction of a wise and suitable revision.

In due course, Mr Matthew Wilson, K.C. moved, seconded by Vice-Chancellor Davidson, a resolution which was accepted with practical unanimity:

That, the Upper House concurring, the motion of which the Dean of Ontario has given notice, and the motion of which Canon Hague has given notice, and the Memorial from the Diocese of Huron, all relating to the Enrichment and Adaptation of the Book of Common Prayer, be referred to a Special Joint Committee for consideration and report at the next Session, keeping, however, in any recommendation, within the lines laid down in the resolution of the Lambeth Conference.

The Upper House concurred in this resolution, and appointed the members of the House of Bishops as members of the Joint Committee, with the Bishop of Quebec (Dr Dunn) as Convener.

The Prolocutor named the following, from the Lower House, as Members of the Committee on Prayer Book Enrichment and Adaptation:

Very Rev. Dean Farthing, Very Rev. Dean Crawford, Very Rev. Dean Evans, Very Rev. Dean Coombes, Ven. Archdeacon Armitage, Ven. Archdeacon Lloyd, Ven. Archdeacon Harding, Ven. Archdeacon Gillmor, Ven. Archdeacon Pentreath, Ven. Archdeacon Bogert, the Rev. Canon Scott, the Rev. Canon Welch, the Rev. Canon Cody, the Rev. Canon Hague, the Rev. Canon Sutherland, the Rev. Canon d'Easum, the Rev. Canon C. E. Cooper, the Rev. Scovil Neales, the Rev. Provost Macklem, the Rev. Canon Vroom, the Rev. Dr Allnatt, the Rev. Canon Craig, the Rev. Dr Abbott-Smith, the Rev. H. G. F. Clinton, Mr Justice Fitzgerald, Mr R. Campbell, K.C., Mr N. W. Hoyles, K.C., Mr Chancellor Worrell, K.C., Mr W. M. Jarvis, Vice-Chancellor Davidson, Mr Matthew Wilson, K.C., Mr E. G. Henderson, His Honour Judge McDonald, Mr Chancellor Martin, Mr John F. Orde, K.C., Mr J. A. Machray, Mr F. M. Oldham, Mr H. S. Crotty, Mr A. McCreight Creery.

The next stage in the work of revision was taken by the Convener of the Joint Committee of the General Synod on the Enrichment and Adaptation of the Book of Common Prayer, the Right Rev. A. H. Dunn, Bishop of Quebec. Bishop Dunn, to quote his own words, seized the opportunity in connection with the consecration of Dean Farthing of Ontario to be Bishop of Montreal, on the Festival of the Epiphany, 6th January 1909, to call the Committee together. This historic meeting was held in the Synod Hall in Montreal on the 7th of January. The Bishop of Quebec (Dr Dunn) was appointed Chairman, the Bishop of Huron (Dr Williams) Vice-Chairman, and Dr Robert Campbell, Chancellor of Quebec Diocese, Secretary. The Chairman placed before the Committee for their information copies of the shortened forms of service "permitted" in the dioceses of Quebec and Ontario.

The various resolutions offered at this meeting furnish a clue to the attitude of mind on the part of the members of the Committee. They had come together to consider a matter of the first importance. They were men of open minds. They felt that they must devise some means by which the priceless heritage of the Book of Common Prayer should be preserved in all its integrity, in all its matchless beauty, and yet adapted to the needs of the fast expanding life of the Dominion, and enriched to meet the needs of the new day. They took up their task in an intensely conservative spirit. There were men there who felt that to touch the Prayer Book was almost like touching the ark of God. There were none who approached the work with cut and dried plans of revision. They were all feeling their way, some with hesitation, others with more confidence, in a path in which they felt afraid of possible pitfalls, along which none of them had ever gone before. Five Bishops had responded to the call of the Convener, nine Clergy, and three laymen. They represented a great variety of church experience, and religious views typical of the Canadian Church, in the nine dioceses from which they came. What line should they take? What methods should they pursue? These seemed at that juncture to be momentous questions.

The resolutions offered were in the following terms. The first was offered by the Dean of Nova Scotia (Dr E. P. Crawford), and was seconded by Mr William M. Jarvis, of St John, New Brunswick:

> That a central sub-committee be appointed to receive, consider and tabulate suggestions for the adaptation and enrichment of the Book of Common Prayer, and to report from time to time to the Central Committee.

Chancellor Davidson of Montreal moved in amendment, seconded by Chancellor Campbell of Quebec:

> That in order to arrange for securing all possible information for the use of this Committee and to secure the joint action of the Church in all parts of the Dominion, a sub-committee be appointed for the ecclesiastical Province of Canada, of Rupert's Land and the Dioceses on the Pacific Coast, which Committee shall take the necessary steps to secure information and suggestions as to an enrichment and adaptation of the Prayer Book, and report their proceedings at the next meeting of the General Committee.

The Bishop of Huron (Dr David Williams) then moved in amendment to the amendment, seconded by Canon Welch, rector of St James' Cathedral, Toronto:

> That a sub-committee be appointed to draft such suggestions and additions to the Prayer Book as may seem advisable in order to suit the needs of the Church in Canada, and that the sub-committee report from time to time to this Committee.

This sub-amendment, as it is called in the records, offered by the Bishop of Huron was carried by a substantial majority. The sub-committee agreed upon under this resolution was then appointed. Chancellor Campbell was elected Secretary of this Committee as well.

We next see this sub-committee at work. The Bishop of Huron, who had been appointed its convener, called a meeting in the Parish Hall of St James' Cathedral, Toronto, on the 20th April 1909. There were present five Bishops, seven clergy and six laymen. The first question resolved itself to this, "What general method shall we pursue?" Mr E. G.

Henderson of Windsor, Ontario, offered a resolution which was seconded by Canon Craig of London:

That a Canadian Edition of the Prayer Book be published by the General Synod of the Church of England in Canada, inserting their permissive rubrics and additional services, but no change shall be made in Doctrine, Discipline or Sacraments as put forth in the present Prayer Book.

Mr Matthew Wilson, K.C., of Chatham, Ont., moved in amendment, seconded by Canon Cody of Toronto:

That a Canadian Edition of the Prayer Book be issued, but no addition or change in any portion of the Prayer Book shall be made which would in any way make or indicate a change in doctrines or principles of the Church of England in Canada.

It was moved in amendment to the amendment by Judge McDonald of Brockville, seconded by Canon Scott of Quebec:

That the following words be added to the amendment—and provided also that no change or alteration shall be made which shall in any way contradict the "Solemn Declaration."

The amendment to the amendment was put and declared "Lost." The amendment was then put and carried. The importance of Mr Matthew Wilson's resolution lies in the fact that it was afterwards adopted by the General Synod, and furnished the principle upon which the whole work of revision was undertaken and carried to a successful conclusion. It is worthy of note, and an indication of the spirit in which all efforts towards revision were made, that the three resolutions before the Committee were all offered by laymen. It is too early to write of the valuable contribution made by a small but most enthusiastic band of laity to the revision of the Prayer Book itself. It is sufficient to say at this juncture that their services were invaluable.

On the second day, Mr W. M. Jarvis moved the resolution which made the work of revision possible, for it opened the door for negotiations with the Cambridge University Press, by which provision was made for the financial side of the work, and for the printing of the draft reports. This motion was seconded by Mr E. G. Henderson, who brought to the

executive good business methods, as well as a wide knowledge of liturgical questions. The resolution which won immediate acceptance was in the following terms:

That a sub-committee of five be appointed to make enquiry as to the methods of procedure in the Church of Ireland, the Scottish Church, the Church in the United States and also the Church of England; and also the best method of publishing the result of the work of the Committee, the probable cost, such Committee to report to the next meeting of this Committee; and such sub-committee also to have power to prepare a form of agreement with a Publisher for submission to this Committee for approval.

The results which flowed from the carrying of this resolution can only be understood in the light of the subsequent action of General Synod, when it had before it for approval a business agreement with the Cambridge University Press, in terms at once fair and equitable to all concerned, but marked at the same time by a spirit of generosity on the part of the Press beyond all praise.

A further resolution was offered by Mr Matthew Wilson, which combined the most practical wisdom with far-reaching forethought, covering as it did every future edition of the revised Prayer Book, in whatever size or shape it may be issued. The resolution which had as its object the uniform paging of all the books, was seconded by Dr Mills, Bishop of Ontario, and ran as follows:

That, if practicable, in printing the proposed Canadian Edition of the Prayer Book, the different sizes necessary be so made and paged that the same matter appear on the same numbered page in each book.

The sub-committee after a discussion upon the subject of the present authorized form of shortened Morning Prayer, adopted a resolution offered by Professor Abbott-Smith, of the Montreal Diocesan College, which was seconded by Mr E. G. Henderson:

That a committee be appointed to take into consideration the shortening of Morning and Evening Prayer, various combinations of Morning and Evening Prayer, Litany and Holy Com-

munion, and the separate use of these Offices, and to obtain and report all available information on the subject, with suggestions, to all members of the General Committee.

This finished the labours of the first sub-committee. The fruit of the Committee's work was richer than the most sanguine could possibly have anticipated. It is remarkable, as I have already noted, that the laity were foremost in the direction of definite action, for at the end of the second day they had moved all the resolutions with one solitary exception. This fact may explain, if not altogether, at least in some measure, the unanimity with which the revision was accepted by the Church as a whole.

The Joint Committee of both Houses of the General Synod met on the 26th April 1911 at the Synod Hall, Montreal. In the absence of the Bishop of Quebec (Dr Dunn), the Archbishop of Ottawa (Dr Hamilton) was called to the Chair. Chancellor Campbell of Quebec took his place as secretary. The action of the sub-committee, outlined above, was brought before the Joint Committee. It was then moved by Chancellor Martin of Hamilton, and seconded by Professor Abbott-Smith of Montreal:

That a Canadian edition of the Book of Common Prayer be issued, but no addition or change shall be made which will in any way make or indicate a change in the doctrines or principles of the Church of England in Canada.

Canon Scott of Quebec, seconded by the Bishop of Algoma (Dr Thorneloe), moved in amendment that the following words be added:

But that at first the changes that may be suggested by the General Synod be not inserted in the body of the book, but printed and bound at the end of every copy of the Canadian Prayer Book.

Chancellor Martin asked permission to amend the wording of his motion in order to insert the following words after the word "issued," "containing conveniently arranged all prayers and forms of services as may be authorized."

The chairman, finding that objection was taken to any alteration in the main motion, ruled that permission could

only be given to make this alteration, if it were unanimous. The Committee then refused to grant such permission. Canon Scott, with the consent of his seconder, then asked permission to withdraw his amendment, which was granted. The motion was then carried unanimously. The Bishop of Huron (Dr Williams) followed with a resolution, which was seconded by the Bishop of Fredericton (Dr Richardson), and adopted:

That the Canadian Edition of the Prayer Book contain such adaptation of rubrics or prayers, and such additional services or prayers, as may be deemed necessary and authorized by the General Synod, all being consistent with the suggestions of the Lambeth Conference of 1908.

These two resolutions formed the basis of an agreement under which all schools of thought in the Church entered later upon the work of revision. They were framed on lines of the wisest ecclesiastical statesmanship, and made it possible to produce a Prayer Book which all parties in the Church could accept without sacrificing in the least any of their cherished convictions or principles. Although seldom appealed to, for the best of Christian feeling was ever in evidence in the work of the Revision Committee, yet there were occasions on which they saved the situation, and enabled the revision to be made in the spirit of true harmony.

The Joint Committee accomplished one further piece of work. They crystallized the proposal of the sub-committee in regard to the publishing of the Book, and at the same time made provision to meet the financial needs connected with so large an undertaking. The Business Committee, without whose work nothing tangible could have been accomplished, consisted of the Bishop of Toronto (Dr Sweeny), Chancellor Martin, Mr Matthew Wilson and Mr E. G. Henderson. The Agreement under which the Book was published was made with Mr B. Ince, acting for the Chancellor, Masters and Scholars of the University of Cambridge, and our Business Committee, on the 17th August 1911. That date, then, fixes the practical and business side of the great enterprise which culminated in the issue of the Canadian Book of Common Prayer.

CHAPTER IV

THE GENERAL SYNOD IN 1911 TAKES THE IRREVOCABLE STEP—THE WORK OF REVISION MADE POSSIBLE

The Primate at the opening of the sixth session of General Synod, held in the city of London, Ontario, 6th–14th September 1911, said: "It is to be hoped that as years go on this Synod will more and more justify its existence as the supreme council of our Church in Canada." But his Grace displayed the usual canniness of his race by saying nothing about Prayer Book revision. It was not that Archbishop Matheson was wanting in courage, but at the moment there appeared to be no strong sentiment in its favour. Churchmen of all schools were afraid of what the future might bring in the way of revision. The Bishop of Quebec, the chairman of the Revision Committee, more than once appealed to the present writer, to use the utmost caution in taking any steps in that direction. And he found a sympathetic auditor, in one who felt that it was a dangerous path to take, unless it was surrounded with proper safeguards. There were those, of course, whose interest in the subject was constant, and who felt that while progress was slow, yet ground was being constantly gained, and that the cause of revision was gathering about it friends and supporters who would eventually carry it to a successful conclusion.

There was only one Memorial presented to the General Synod. And strangely enough that Memorial was not from the Diocese of Huron, but from the Diocese of Quebec. That Memorial laid stress upon the character of the Book of Common Prayer as a unifying power in the Church; stated the fear that "alterations" in the Prayer Book might endanger that unity in different parts of the world; and made

its prayer that no steps in the direction of change be undertaken at the present time, "but that whatever special prayers, services or permissions for the abbreviation or adaptation of existing services are to be authorized by the Canadian Church, be published as an appendix to the Prayer Book."

The Memorial is noteworthy for more reasons than one, but it is most remarkable in that it is in reality a memorial of the Appendix. We never hear of it again.

The Report of the Committee on Prayer Book "enrichment and adaptation" was presented by Mr E. G. Henderson, a leading layman of the Diocese of Huron, on the second day of Synod. It was decided to take up the discussion of the report on Monday morning of the week following.

The report is in the main a valuable historical statement of the whole question of revision, in so far as it had been dealt with by the Synod. It reviews the subject, from its inception, from the first Memorial from the Diocese of Huron in 1896, for the fifteen years it had been before the Church. This portion of the report, however valuable, need not be repeated here, as we have already discussed the several stages of revision.

It will be sufficient for our purpose to give the brief review made by the Central Sub-Committee of twenty-five members of the difficulties they met with in their work.

At the Sub-Committee's meeting in Toronto, April 20th, 1909, a wide divergence of opinion arose over the powers of the General Synod to deal with the Book of Common Prayer and over the duties of the Committee. Some maintained that no change of a single letter in the Book of Common Prayer could be introduced without violating the Solemn Declaration on which the General Synod was established: some maintained that by the same Declaration we were bound to the Book of Common Prayer as received in England, and that we could not adopt a revision in Canada unless the same were adopted in England. And as regards the duties of the Committee, some maintained that the resolution authorized the Committee to draft adaptations and enrichments and present them to the next Synod, while others maintained that the Committee was empowered only to con-

sider and report upon the Memorial and the Motions referred to it.

The Sub-Committee did not think that the revision, enrichment and adaptation of the Book of Common Prayer to meet the needs of the Church in Canada would in any sense violate the Solemn Declaration, so long as no fundamental or doctrinal change were introduced by such revision, enrichment or adaptation.

The Sub-Committee was also of the opinion that the Church of England in Canada has full right to make any changes it may deem necessary in its services to meet its own needs, provided such changes are kept within the limits of the Thirty-Nine Articles, and the lines laid down by the Lambeth Conference of 1908.

The Sub-Committee, however, had some doubt as to the scope of its duties under the resolution of the General Synod. The words limiting the action of the Committee in their recommendations "to the lines laid down by the resolutions of the Lambeth Conference" seemed to imply powers of revision and adaptation; but inasmuch as there was no specific direction to that effect, the Sub-Committee deemed it wiser at the present stage to confine its action to what was an undoubted intention of the General Synod, viz. to report upon the Memorial and the Motions referred to it and to do what preparatory work seemed necessary or expedient in order to further the conclusions it would arrive at.

Then it comes, at the close of some five pages, to specific statements of opinion, and goes on to make positive recommendations.

The first important statement is that the Business Committee "has secured a contract by the terms of which the work of adaptation will be made financially possible." The Committee then proceeds to express its views in the following terms:

Your Committee believes that the difference between the conditions in England and the conditions in this country, the difference between the conditions and the religious outlook of this age and those of three hundred years ago, and the difference between the necessities of the Church when engaged in pioneer work and its necessities in an old and settled community are such as to

demand certain changes and adaptations in the Book of Common Prayer. Your Committee believes, therefore, that it would be in the best interests of the Church in Canada that a conservative revision of the Prayer Book should be effected and such adaptations made as would meet the needs of the Church in the present day and in this country, and that such additional services and prayers as are absolutely necessary be included in the Canadian Book of Common Prayer. But your Committee does not believe that a sectional revision contained in a companion volume would be welcomed by the Church people of Canada.

In conclusion, your Committee make the following specific recommendations:

1. That in any adaptation, enrichment or revision of the Book of Common Prayer, no change, either in text or rubric, shall be introduced which will involve or imply a change of doctrine, or of principle; it being always understood that the Ornaments Rubric be left untouched.

2. That whatever adaptations, enrichments or revisions shall be made shall be inserted in the body of the book in the places where they are appropriate.

3. That a Joint Committee of both Houses of the General Synod be appointed to prepare or compile such enrichments and to make such revisions and such adaptations of the rubrics and words of the Book of Common Prayer as are necessary to meet the requirements of the Church of England in Canada, and to report to the next General Synod.

The Report was signed by the Chairman of the Committee, the Bishop of Quebec (Dr Dunn).

There was no discussion in the House on the historical portion of the Report. On motion, however, the recommendations were considered one by one. The question, however, is of such importance that the various resolutions as they came before Synod are given here, and the action taken noticed.

It was moved by the Ven. Archdeacon Cody, seconded by the Very Rev. Dean Crawford:

That, with the concurrence of the Upper House, a Joint Committee of both Houses of the General Synod be appointed to prepare or compile such enrichments and to make such pro-

visions and such adaptations of the rubrics and words of the Book of Common Prayer as are necessary to meet the requirements of the Church of England in Canada, and to report to the next General Synod.

It was moved in amendment by the Hon. S. H. Blake, seconded by Mr F. H. Gisborne:

That, with the concurrence of the Upper House, a Joint Committee of both Houses of the General Synod be appointed to take up and deal with the question of the better revision, enrichment and adaptation of the Book of Common Prayer to meet the present requirements of the Church of England in Canada and to report thereon to the next General Synod.

The question being taken on the amendment it was decided in the negative.

The vote being taken on the original motion it was decided in the affirmative.

It was moved by Ven. Archdeacon Cody, seconded by Very Rev. Dean Crawford:

That, the Upper House concurring, in any adaptation, enrichment or revision of the Book of Common Prayer, no change, in either text or rubric, shall be introduced which will involve or imply a change of doctrine or of fundamental principles, it being always understood that the ornaments rubric be left untouched.

It was moved in amendment by Mr Matthew Wilson, seconded by Mr Charles Jenkins:

That the word "fundamental" before "principles" and all the words after "principles" be struck out.

The vote being taken on the amendment it was decided in the negative by a vote of forty-three yeas and ninety-three nays.

It was moved in amendment by Mr Chancellor Worrell, seconded by Mr M. Wilson:

That the word "fundamental" be struck out and the motion read as follows:

That in any adaptation, enrichment or revision of the Book of Common Prayer, no change, in either text or rubric, shall be

introduced which will involve or imply a change of doctrine or of principles, it being always understood that the ornaments rubric be left untouched.

The vote being taken on the amendment it was decided in the affirmative.

The vote being then taken on the original motion as amended, it was decided in the affirmative.

It was moved by Chancellor Worrell, seconded by Chancellor Davidson, and resolved:

That, the Upper House concurring, in any revision of the Book of Common Prayer, no change shall be made not in accordance with Resolution XXVII of the Lambeth Conference of 1908.

The principles laid down by Resolution XXVII of the Lambeth Conference of 1908 are as follows:

In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority, the following principles should be held in view:

(*a*) The adaptation of rubrics in a large number of cases to present customs as generally accepted;

(*b*) The omission of parts of the services to obviate repetition or redundancy;

(*c*) The framing of additions to the present services in the way of enrichment;

(*d*) The fuller provision of alternatives in our forms of public worship;

(*e*) The provision for greater elasticity in public worship;

(*f*) The change of words obscure or commonly misunderstood;

(*g*) The revision of the Calendar and Tables prefixed to the Book of Common Prayer.

It was moved by Ven. Archdeacon Cody, seconded by Very Rev. Dean Crawford, and resolved:

That, the Upper House concurring, whatever adaptations, enrichments or revisions shall be made shall be inserted in the body of the Book in the places where they are appropriate.

The Report of the Business Committee, which recommended that the contract entered into with the Cambridge

University Press be adopted, was moved by Mr E. G. Henderson, and seconded by Mr Matthew Wilson. The House was not ready to accept the resolution without discussion and debate, during the course of which no less than four different amendments were offered for acceptance. They were all, however, decided in the negative, and the original motion finally carried.

The Business side of Revision was settled by a resolution offered by his Honour Judge McDonald, which was seconded by Mr F. E. Hodgins, and resolved:

That, the Upper House concurring, the contract between the Cambridge University Press and the General Synod be and the same is hereby adopted, subject to such modifications as to royalties, prices, or otherwise, as may be agreed upon between the Committee and contractor upon hearing any interested parties. Such contract to be signed by the proper officers when requested so to do by the Committee.

The Upper House asked that a delegation be sent from the Lower House to explain the Message concerning the Prayer Book contract. The delegation consisted of Archdeacon Cody, Canon Scott, Mr M. Wilson and Mr E. G. Henderson.

The action of the Lower House was crystallized in Message No. R to the Upper House:

That, with the concurrence of the Upper House, a Joint Committee of both Houses of the General Synod be appointed to prepare or compile such enrichments and to make such revisions and such adaptations of the rubrics and words of the Book of Common Prayer as are necessary to meet the requirements of the Church of England in Canada, and to report to the next General Synod.

That, the Upper House concurring, in any adaptation, enrichment or revision of the Book of Common Prayer no change in either text or rubric shall be introduced which will involve or imply a change of doctrine or of principles, it being always understood that the ornaments rubric be left untouched.

That, the Upper House concurring, in any revision of the Book of Common Prayer, no change shall be made which is not

in accordance with Resolution XXVII of the Lambeth Conference of 1908.

That, the Upper House concurring, whatever adaptations, enrichments or revisions shall be made, shall be inserted in the body of the book in the places where they are appropriate.

The decision of the Upper House was soon reached, and was expressed in the most concise and simple language. It is entitled: Message No. 34 A "That the Upper House has concurred unanimously in Message No. R from the Lower House."

It is noteworthy that when, two years later, in 1913, the American Church took similar action, they followed the lines laid down by the Canadian Church. Their Convention appointed a joint-commission of twenty-four members—and they gave the laity, eight in number, equal powers with the eight presbyters and the eight bishops appointed. And the Convention also laid down the same safeguard covering the work of revision: "*Provided*, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission."

The Committee on Revision consisted of all the members of the Upper House, thirty-one Clergy, and eighteen Laymen, as follows:

UPPER HOUSE.

Ecclesiastical Province of Canada.

The Most Rev. the Archbishop of Ottawa, Metropolitan of Canada (Dr Hamilton).
The Right Rev. the Bishop of Quebec (Dr Dunn).
The Right Rev. the Bishop of Algoma (Dr Thorneloe).
The Right Rev. the Bishop of Ontario (Dr Mills).
The Right Rev. the Bishop of Nova Scotia (Dr Worrell).
The Right Rev. the Bishop of Huron (Dr Williams, Convener)
The Right Rev. the Bishop of Fredericton (Dr Richardson).
The Right Rev. the Bishop of Montreal (Dr Farthing).
The Right Rev. the Bishop of Toronto (Dr Sweeny).
The Right Rev. the Bishop of Niagara (Dr Clark).
The Right Rev. the Assistant Bishop of Toronto (Dr Reeve).
The Right Rev. the Assistant Bishop of Quebec (Dr Farrar).

Ecclesiastical Province of Rupert's Land.

The Most Rev. the Archbishop of Rupert's Land, Metropolitan of Rupert's Land and Primate of all Canada (Dr Matheson).
The Right Rev. the Bishop of Calgary (Dr Pinkham).
The Right Rev. the Bishop of Saskatchewan (Dr Newnham).
The Right Rev. the Bishop of Keewatin (Dr Lofthouse).
The Right Rev. the Bishop of Athabasca (Dr Holmes).
The Right Rev. the Bishop of Yukon (Dr Stringer).
The Right Rev. the Bishop of Qu'Appelle (Dr Harding).
The Right Rev. the Bishop of Moosonee (Dr Anderson).
The Right Rev. Bishop Grisdale.

Extra-Provincial Dioceses.

The Right Rev. the Bishop of Columbia (Dr Roper).
The Right Rev. the Bishop of Caledonia (Dr Du Vernet).
The Right Rev. the Bishop of New Westminster (Dr DePencier).

Missionary Dioceses.

The Right Rev. Wm C. White, Bishop in Honan, China.
The Right Rev. H. J. Hamilton, Bishop in Mid-Japan.

LOWER HOUSE.

The Prolocutor (Rev. President Powell)

Very Rev. Dean Sargent	Rev. Canon Hague
Very Rev. Dean Evans	Rev. Canon Craig
Very Rev. Dean Paget	Rev. Canon Paterson-Smyth
Very Rev. Dean Coombes	Rev. Canon Plumptre
Very Rev. Dean Crawford	Rev. Canon Sutherland
Very Rev. Dean Schofield	Rev. Canon d'Easum
Very Rev. Dean Bidwell	Rev. Principal Lloyd
Very Rev. Dean Doull	Rev. Dr Abbott-Smith
Ven. Archdeacon Armitage	Rev. Dr Allnatt
Ven. Archdeacon Kaulbach	Rev. E. C. Cayley
Ven. Archdeacon Gillmor	Rev. F. H. Graham
Ven. Archdeacon Pentreath	Rev. H. G. Fiennes-Clinton
Ven. Archdeacon Bogert	Mr H. S. Crotty
Ven. Archdeacon Newnham	Mr A. McC. Creery
Ven. Archdeacon Cody	Mr John Ransford
Ven. Archdeacon Renison	Chancellor Davidson
Rev. Canon Neales	Chancellor Worrell
Rev. Canon Scott	Chancellor Martin

Hon. S. H. Blake	Chancellor Campbell
Mr Percy Wollaston	Dr N. W. Hoyles
His Honour Judge McDonald	Mr E. G. Henderson
Mr J. F. Orde	Mr H. B. Schofield
Chancellor Machray	Mr Matthew Wilson
The Hon. Mr Justice Fitzgerald	Mr Charles Jenkins

The main resolution, which was eventually carried, was moved and seconded by two of the most outstanding among the Clergy. They represented, it might be fairly said, the two great schools of thought in the Church. Archdeacon Cody stands in the front rank, as a scholar, a preacher, a church builder, a citizen of light and leading, perhaps the most influential clergyman in the Dominion. Dean Crawford occupied for many years a leading place in three dioceses, was a leader amongst men, and possessed special gifts of executive ability. The fact that two such men were in practical agreement as to the course to be taken carried great weight with the Synod as a whole.

The amendment, which was offered by the Hon. S. H. Blake, on the surface hardly seems to differ a hair's breadth from the original motion. But it was moved by the foremost layman of the Church, one who had devoted his life to its interests, a man of the widest legal learning, and unequalled either in the House or out in forensic ability. When he arose he represented a wide constituency of Church opinion, and there were many who would naturally think that in moving an amendment, Mr Blake must see some inherent weakness, or more likely some lurking danger in the original motion. It is possible now to judge, from the light of experience, that what he probably meant was that we should make haste slowly. The amendment was seconded by Mr F. H. Gisborne, K.C., Parliamentary Counsel, Ottawa, Lay Secretary of the Lower House, and Registrar of the Synod, a man of sound judgment and of wide experience in public affairs. The amendment offered under such auspices might well have carried, but it did not appeal to the Synod and was lost. If it had carried, it is not likely that it would have made any difference in the result attained.

The second motion offered had to do with the text and rubrics, and contained the proposed safeguard against any radical changes affecting doctrine or fundamental principle. The amendment moved by Mr Matthew Wilson was to delete the word "fundamental" before "principles," and also all reference to the Ornaments Rubric. The mover, Mr Matthew Wilson, had the honour of being the first churchman in Canada to move definitely a resolution in favour of revision. He was a man of great legal acumen, far-sighted to a degree, and of the soundest judgment. His seconder was Mr Charles Jenkins, of Petrolea, a pioneer in the oil industry of Canada, a keen business man, possessing a well-stored mind, and with literary tastes. There were few men in Synod who carried more weight in debate. Their amendment, however, did not carry, probably from the fear that it would be impossible to frame a new rubric to take the place of the Ornaments Rubric, or more likely still from the assumption that it carried with it certain practices, which a new rubric might not permit.

The further amendment offered by Chancellor Worrell, that the word "fundamental" before "principles" be struck out, was more successful. The Chancellor's judicial mind saw clearly that the deletion of the word strengthened the safeguards proposed. With this Mr Blake was in agreement. And the Synod quickly responded to their wise judgment in the matter. It became what might be called a saving clause in the work of revision, which prevented action along doubtful lines.

The new resolution, moved and seconded by Chancellors Worrell and Davidson, that the Resolution No. XXVII of the Lambeth Conference of 1908 should govern the revision, gained ready acceptance. The two Chancellors occupied a unique position in the Synod. As the official Assessors of the Prolocutor, they had almost judicial powers, and in any case they were men whose opinion carried great weight. Chancellor Davidson might almost be called the Nestor of the Synod, not only on account of long service, but because of devotion to its work; while Chancellor Worrell's legal

experience and thorough acquaintance with ecclesiastical questions were factors which wielded considerable influence.

But perhaps the most striking thing of all is that the laity have taken their position in the Church. They not only legislate in its behalf, but they now propose to sit as revisers of its most cherished liturgies. The General Synod recognizes the priesthood of the laity in the most practical manner possible. The Canadian Church began its revision by asking the Bishops to adapt and enrich the Prayer Book to meet modern needs, but the General Synod in 1902 at Montreal, at Ottawa in 1908, and at London in 1911, appointed Bishops, Clergy and Laity as joint-revisers of the Prayer Book. The *jus liturgicum* is seen to reside in the whole Church.

The decision reached marked a new epoch in Church life in Canada. The most noteworthy feature, possibly, was the complete change of view in the House of Bishops. The Bishops had travelled far from the decision reached in 1902, that an Appendix was the proper form for revision to take. The composition of the House, it is true, had changed to some extent, but this would not of itself account for the change of mind on the part of the Bishops in regard to a revision of the character contemplated. The discussions in the different Diocesan Synods had evidently borne fruit, and had indicated in some measure the mind of the Church. For instance, as early as 1905, while seven Memorials were presented on the subject, only one referred to an Appendix, and six pleaded that whatever additions were made should be printed uniformly with the Book of Common Prayer, and form one book. As their Lordships sit in camera, we have no information as to the debates in the Upper House, or the resolutions offered; all that we know is that the decision reached was unanimous. And this is sufficient for our purpose.

In the Lower House the subject created a great deal of animated discussion, in which the laity took a leading part. The House contained many leaders of public opinion in Canada, men foremost in the law courts, in parliament, in

professional and business life, men who were pillars in the Church, some of them pioneers from the west and far north, true empire builders. The clergy were the chosen representatives of their fellows in the various Diocesan Synods, over 120 in number, selected for some special reason, deans of cathedrals, archdeacons with territorial jurisdiction, canons, rural deans, professors of theology, rectors and missionaries, from every part of the Dominion, from the Atlantic shore to the Pacific strand, from the boundary line to the farthest north. There were many men of many minds, with varying capacity, and varying experiences, but all bringing as to a common fund the varied life of the Church in its widespread interest in city, town and country-side.

CHAPTER V

METHODS OF REVISION IN THE ANGLICAN COMMUNION—IN ENGLAND—IN SCOTLAND—IN IRELAND—IN THE UNITED STATES

THE proposed revision of the Book of Common Prayer in the Church of England had its genesis in the Royal Letters of Business issued to the Houses of Convocation of the two Provinces of Canterbury and York in 1906. The four Houses concerned made an independent study of all the questions involved, on the supposition that the independent judgment of each House, after mutual conference when necessary, would form the best preparation for ultimate agreement by the two Convocations empowered to deal with the questions under review.

There were thus, as Canon Dalton points out, "four clerical bodies sitting and debating apart, two in the North and two in the South." The faithful laity of the Church had no part or lot in the whole matter. It is true that in the background there were two Houses of Laymen, whose help and concurrence were desired, and beyond these the Representative Church Council, made up of all six Houses, who in the long run would have to be consulted. But as Canon Dalton remarks, writing of the laymen: "They have really no inherent status as regards a matter of this kind." And as a matter of fact the whole work of revision was completed before in any sense it was submitted to the laity of the Church. "I cannot but think," writes Bishop A. J. Maclean, "that the Church of England has made a mistake in not consulting the laity in the *early stages* of the work, instead of merely asking their approval at the end."

It was only in an advisory capacity that certain outstanding scholars among the laity took any part in the

actual work of revision. For instance, in October 1913, the Archbishop of Canterbury appointed a special committee of scholars, clergy and laymen to deal with "the revision of passages in the Psalter in which the language is specially obscure or misleading." And perhaps a more notable case is that of the Committee appointed by the Archbishop of Canterbury, at the request of the Lambeth Conference of 1908, to make a new translation of the Athanasian Creed. It is true that at first this was altogether apart from the question of Prayer Book revision, but it soon became a matter of interest to the revisers. A layman was appointed on this Committee, because of his pre-eminent place as an authority on the Creeds of the Church—Mr Cuthbert H. Turner, Magdalen College, Oxford. But it is no reflection upon the Archbishop's choice to say that it was not with the thought in mind that the laity should be represented or even recognized, but because it would have been like the playbill, which announced the tragedy of Hamlet, the character of the Prince of Denmark being left out, to have appointed such a Committee without the name of C. H. Turner. But at this time of writing the Prayer Book has not as yet received final authorization. It has yet to be accepted by the National Assembly, and Parliament also may have something to say before it obtains legal standing. The House of Laity, on February 11th 1920, passed the following resolution with unanimous voice:

> That this House is of opinion that, in a matter of such fundamental importance as the Revision of the Prayer Book, and particularly as regards the structure and order of Holy Communion, the laity should be directly represented on the Revision Committee.

The Archbishop of Canterbury, in April 1920, made a characteristically frank statement, in the Lower House of Convocation. Dr Davidson said:

> I gave an undertaking no less than eleven years ago, in 1909, that before we finally parted with the subject of revision the Representative Church Council as a whole—containing its lay as well as its clerical elements—should have opportunity of

saying yea or nay, certainly to the principle, possibly to the larger details....And now, since the legislation of last year has transformed the voluntary Representative Church Council into the legal and constitutional "National Church Assembly," the mere right of vote or veto which I promised has become a far stronger thing. With it—with the large body, that is of Bishops, clergy and laity—rests the whole initiative....Those, therefore, who have any prick of uneasiness about the proposals Convocation has so far formulated, may have their minds set at rest by the knowledge that our proposal, when incorporated into the shape of an answer to the Crown, must, if it is to be made legally operative, come before us again as members of the National Assembly.

The rights of the laity, and their true position in the Church of Christ, are better understood in Scotland and Ireland, than in England. But it is necessary to come to the new world to see the laity exercising their privileges, and taking their places with the bishops and presbyters in Synod assembled. In nothing is this spirit more in evidence than in the appointment of the revision committees in the Church of England in Canada and in the Protestant Episcopal Church in the United States.

The Scottish Prayer Book as revised and enriched, being the Book of Common Prayer with all the additions and variations canonically sanctioned and approved by the College of Bishops of the Episcopal Church of Scotland; while mainly the work of the Bishops and Clergy, had the advantage of coming before a consultative body of laymen. The Provincial Synod, whose main business is legislative, consists of bishops and clergy only. But there is a Consultative Body on Church Legislation, which consists of bishops, clergy and laymen. This Consultative Body has the right of proposing legislation to the Provincial Synod, and also of passing an opinion on the work of the latter when it has been provisionally passed. The Synod finally meets again, after receiving the opinion of the Consultative Body, and enacts.

The history of the revision before 1911 is connected with the work of a committee of the Consultative Body, which

worked on the revision of all the Canons, including those dealing with liturgical matters, for a number of years. On this Committee there were bishops, clergy and laity. The advice of the laymen who sat on this Committee was taken from the very first. This counsel was sought from the beginning, and before the minds of the clergy were made up. And the opinions offered by the laity were found to be most useful and valuable, as Bishop A. J. Maclean testifies, to whom I am indebted for this information.

Then the Consultative Body discussed the proposals and sent them on to the Provincial Synod. The Synod made certain alterations in the proposals, and then adjourned for several months in order to have them discussed again by the Consultative Body. Finally the Provincial Synod, in November 1911, accepted the proposals and gave them legislative authority. The new enactments came into force after three months, *i.e.* early in 1912. They were approved by the Primus in November 1912.

The actual legal form of the Liturgical Revision was an Appendix (No. 29) of the Code of Canons—the Prayer Book being subsidiary to and dependent on the Code of Canons, and not *vice versa*. The Scottish Prayer Book, which the Publication Committee of the Episcopal Church in Scotland has set forth, was compiled from the Appendix, under the authority of the Bishops, by a committee, which Bishop Maclean thinks was appointed by the Bishops themselves.

The comments of the Bishop of Moray (Dr Maclean) on the system pursued, coming as they do from the chairman of the present Scottish revision committee, from a reviser of great experience, as well as from a scholar of such eminence in liturgical matters, are of permanent value. "Although we in Scotland do not give the laity in actual legislation an equal position with the bishops and clergy (chiefly because legislation is often inextricably mixed up with doctrine) our system is to carry the laity along with us at all stages of the work."

The Scottish Liturgy and the Lectionary were, Bishop Maclean states, revised by separate committees (mixed) appointed, he thinks, by the bishops. The Consultative

Council left to the bishops the wording of the prayers, and then, with the Provincial Synod, gave their assent to the results.

The Church of Ireland, in its work of revision, recognizes the place of the laity, and is the first Church in the three united kingdoms of the Motherland to give laymen any adequate recognition. (I cannot bring myself to describe Ireland as "a free State" or derogate from her ancient glory.) The Prayer Book Committee was appointed in 1909 to consider the best manner of adapting the Rubrics and Services of the Church to the requirements of the present time, in accordance with Resolution XXVII of the Lambeth Conference of 1908, without making any changes in Doctrine or in the Ritual Canons, which are now the Church's law.

The Committee, which met two days in every month, consisted of forty-one members, of which number twelve were Bishops (the true Church number), twenty were from the ranks of the Clergy, including six Deans, six Archdeacons and six Canons, while there were nine laymen. The attendance of the laity at the meetings was even better than that of the bishops.

In the General Synod of the Church of Ireland a motion for revision, Professor Lawlor informs me, must be passed by a two-thirds majority of both orders, lay and clerical. It must then, at a subsequent Synod, be incorporated in a Bill, which must also be passed by a two-thirds majority. It becomes law at a date mentioned in the Bill or subsequently determined.

The plates of the Prayer Book of the Church of Ireland were destroyed in what is known as the Easter Rebellion of 1916. The new Prayer Book, which is a tentative edition for popular use, contains the alterations and enrichments, passed by the General Synod, up to and including that of 1920. The Revision Committee began its work in 1909, and has not yet completed its labours.

In the Protestant Episcopal Church in the United States, the laity stand on an equal footing with the bishops and clergy in the work of Prayer Book revision. The authority to

proceed with the work was given in 1913: "Resolved: That a Joint Commission consisting of seven Bishops, seven Presbyters and seven Laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if in their judgment such revision be necessary."

The resolution was on the lines of that passed by the General Convention in 1880. If it be asked, why seven of each order? it is perhaps sufficient to say that seven is the perfect number.

This Commission was subsequently increased to eight of each order, the Convention having given the Commission power to add to its numbers. The representation of the different dioceses in the Convention is smaller proportionately than in Canada. The Lower House is composed of eight deputies from each diocese, four presbyters and four laymen, and the vote on an important matter like the revision of the Prayer Book is taken by dioceses and orders. This gives the laity equal power with the clergy. It has been found in actual experience that, generally speaking, the laymen form the conservative group in most matters, more especially on the question of Prayer Book revision. The clergy in the Lower House, and the House of Bishops, are both far more ready to make radical changes, and to offer additions to the Book.

In the opinion of Dr John W. Suter, the secretary of the Commission, who has been in closest touch with the proposed revision, the laymen on the Commission are not as active in the actual work as the bishops and clergy. This, Dr Suter says, one would naturally expect. On the other hand, among the eight laymen there are two or three who are most actively engaged in the work and are most helpful in suggestions.

Dr Samuel Hart, late custodian of the American Standard Book, writing from his own experience, declared that in the work of Liturgical Revision, their branch of the Church had "been acting in the Lord's way, and that therefore she has had, and may expect still further, the Lord's blessing. I see a proof," he said, "that the Church is living, and living with a life which is truly divine."

CHAPTER VI

THE DIFFICULTIES OF REVISION—WHO IS SUFFICIENT FOR THESE THINGS?—THE REVISING COMMITTEES—THEIR PERSONNEL—CHARACTERISTICS—PEN-PICTURES

THE difficulties which confronted the revisers of the Book of Common Prayer were very formidable indeed. Their task was truly a tremendous one. And perhaps these difficulties were never set forth with clearer insight than by Archbishop Alexander, when as Bishop of Derry he delivered his Bampton Lectures. "Parliaments, prelates, convocations, synods," he said, "may order forms of prayer. They may get speeches to be spoken upward by people on their knees. They may obtain a juxtaposition in space of curiously tesselated pieces of Bible and Prayer Book. But when I speak of the rareness and preciousness of prayers, I mean such prayers as contain three conditions—permanence, capability of being really prayed, and universality. Such prayers primates and senates can no more command than they can order a new Cologne Cathedral or another epic poem."

It is easy enough to say with the modern critic that liturgic art is dead, and that all efforts in the direction of the composition of prayers is on a lower level in style as in imagination, than that of our Liturgy.

It has often been said that modern Christians cannot write prayers of the same character, quality or tone, as those which have come down to us from the ancients. No one, it is asserted, can now write a collect. This position has been somewhat disturbed, however, by certain writers, as for instance Bishop John Wordsworth and Bishop Dowden, who actually wrote and published collects. And the Church has thought good to commend such work. But think of a

number of men in Canada, Bishops, Priests and Laymen, attempting to revise the Book of Common Prayer! Where were they to find the wisdom for such a task, the necessary erudition, the facility of expression, the liturgical knowledge? Would it mark progress or retrogression? That was the question. What would be the characteristics of such a revision? Of what peculiar type would it be?

Edmund Bishop tells us, in his interesting notes "About an Old Prayer Book," that up to the Reformation there were three great periods, in England, marked "by an extraordinary flow of devotional products, especially of prayers, characteristic of their own particular epoch: first the end of the seventh century and the eighth; secondly, from 950...to the Norman Conquest; finally, the fifteenth century." Bishop pictures the Celt (that is the Irishman) and the Roman pouring their respective pieties into England in the first period, and he notes that above the two there is a unifying mind: "the English mind and sense assert themselves in the process of fusion and contribute to the resultant a quality and measure possessed by neither Celt nor Roman alone." And he indicates very clearly the characteristics of the two contributing minds, "the Celt brings all heart and much fluency with little mind; the Roman brings all mind and—I was going to say 'no,' but had better perhaps prefer 'small' heart. The one commonly by excess of words and sometimes by extravagance of form brings us easily and soon within the verge of unreality; the other has the right sense, the right mind, but leaves us cold as marble." And then in a single line, Bishop gives us the true valuation of the English mind, viz. "strong feeling controlled and also penetrated by good sense."

Was it not just this great and outstanding quality which gave to the Church that most wonderful of all books of human compilation, The Book of Common Prayer? Does it not provide as Keble expressed it a "sober standard of feeling in matters of practical religion"?

Edmond Demolins, in his work *Anglo-Saxon Superiority: to what is it Due?* notes the individual initiative of the Anglo-

Saxon race, in contrast with the collective principle of the Celtic family; and quotes with approval the statement of his compatriot, M. Albert Métin, in his discussion on English Socialism, that its leaders claim "that they owe it to their Celtic forbears to be keener witted and more free minded than their Anglo-Saxon rivals." The scientific analysis of the racial differences may be summed up in a word, the solidity of the one in comparison with the brilliancy of the other. But M. Demolins possibly does not realize that we are now a composite race, and that these qualities may often be found in the one individual.

Be that as it may, the Canadian Revisers combined in some measure, if not as individuals, at least collectively, the characteristic qualities of the races from which our people are sprung. The Central Revision Committee was charged with the difficult task of adapting, revising and enriching the Book which stands only second in importance in English literature to the inspired Word, which holds its place of absolute pre-eminence, as the very Word of God. The Committee had to open the door of a treasury of incomparable worth, and to move amid material highly valued, the jewels of the Church, the precious gold of its devotion. Who was sufficient for these things? Here, if anywhere, was "the well of English undefyled." Here, if one may dare to quote Robert Blatchford, was the most English book in existence. Only in the most devout spirit imaginable, only in the spirit of prayer for constant guidance by the hand of God, only by seeking for the inspiration of the Holy Spirit, could the work be undertaken. It was a spiritual work, and it needed spirit-taught and spirit-guided men.

The Church of England in Canada, under divine guidance, selected from her sons those who were thus formally called to this high and important duty. They were chosen from her Bishops—all her Bishops being charged with this solemn duty; from her Clergy, and from her faithful laity. Cardwell, writing in 1840, in his *Conferences*, had declared that the possibility of obtaining a revision of the Prayer Book was so

remote as to be hardly worth discussing; that the concurrence of even one of the three bodies before which it must be brought, a commission, a convocation, a parliament, "would seem to be almost unattainable." Freeman, in his *Principles of Divine Service*, writing in 1855, took the same view. But here was a body, almost unanimous in its opinion that revision was not only within the realm of the practical, but providing the machinery for the work, and in the end accepting the results with complete unanimity.

The personnel of the Committee charged with the work makes a most interesting study. They were men truly of many minds, trained in different schools, and with widely varying experiences of Church life. They were men of differing temperaments, although their differences were not all temperamental; but they met as brethren with but one object in view, and that the highest, the advancement of the kingdom of Christ. The variety of religious experience doubtless had its value, but best of all was the unity of heart and purpose in the service of Christ and His Church.

There is a process of assimilation going on in Canada, which affects profoundly its intellectual life. It is fast becoming a meeting-place of the races. It is a happy thing when values are recognized, whatever their origin may be. And perhaps happier still, when it is realized that every man has some contribution for the common store. But prejudices are hard to kill, and pride has a still more lingering death.

The Rev. Dr Robert Johnston, of Philadelphia, in one of his character sketches, pictures the difficulty the Scot has in seeing what he calls "outlanders," English, Welsh and Irish, in important positions. It does not seem to matter how much the Scottish Church owes to men like Bishop Dowden, an Irishman, or Bishop Ellis, a Welshman. It is, of course, natural and fitting that two Scotchmen should fill the thrones of Canterbury and York. And, he might have added, that one of pure Scottish blood should be Primate of all Canada. But that "outlanders" should preside in such positions as that of the Theological School of the Scottish Church, that is almost an insult to national pride. At length, however,

the principalship was held by Dr A. J. Maclean, now Bishop of Moray and Ross. And, in turn, Dr Maclean was succeeded by an Aberdonian, to whom Dr Johnston offered his congratulations as being the second native-born to fill the post of principal. "Not the second," was the quick reply, "Bishop Maclean was educated in England." This, Dr Johnston declares, opened his eyes as they had never been opened before, and it made his brain reel. It was nothing, he discovered, that his name was Maclean, that he was native-born, that he had laboured in the lonely island of Skye. He owed something to England. It is all written in the vein of pleasantry, but it is not without illustrative power in many different directions.

There were no jealousies of any kind, educational, racial or otherwise, in the Prayer Book Committee. When they met together, there was no question of origins, they were simply Canadian Churchmen with a common aim and object in view.

In the Canadian revision there were many types of mind. The impulsive Celt was there in three or four different types, the Welsh, the Scotch, the Irish, and the Anglo-Irish; and this brought an element of tenderness, a heart appeal without which the most classic and beautiful production is practically useless. The English type was there in its purity, both Oxford and Cambridge had their representatives. The feeling of the heart was balanced by simplicity and practicality, coupled with sound judgment. The Canadian was much in evidence, more cosmopolitan in type, the product of many varieties of temperament, unifying different qualities of thought and mind, and inheriting the experience of the old land, and modifying it by the life of the new. It was this mixing of the elements that constituted the strength of the Canadian revisers. They had to deal with the question of worship, and worship has at its back adoration. It appeals not only to the heart, but to the mind, and to the will, to the whole being of man. "The Holy Spirit," said Gregory of Tours, in words which startle us, so accustomed are we to the emotional side of religious worship, "is the God of the intellect rather

than of the heart." Nevertheless, we are not afraid to claim that a full orbed devotional life touches every side of man's complex nature, his mind, his heart, his will.

The Primate (Archbishop Matheson), the chairman of the General Revision Committee, a product of the West, a man of penetrating intellect, with a warm heart, and the widest vision, brought to the work of the Committee a large fund of practical and sanctified common sense, and the experience which comes only from years spent in varied fields of activity. His large knowledge of procedure, his kindliness of nature, his urbanity, his unfailing judgment, were great factors in the Committee room, and in the larger assembly of the General Synod.

The Bishop of Huron (Dr Williams), the Convener of the Prayer Book Committee, and the vice-chairman, who actually presided at the meetings of the Central Revision Committee, which did the actual work, possessed rare gifts of expression, which gave a literary flavour to his work in revision, adaptation and enrichment. He was the driving force of the Committee, and the able expositor of the aims and objects of the revisers, and of the results they attained. The clear and concise statement made by the Bishop of Huron in the two General Synods concerned with the adoption of the Book, and the evident enthusiasm which he felt for the revision made, did much to carry the Book through the Synod, and to gain for it acceptance by unanimous vote.

The Bishop of Montreal (Dr Farthing) was one of the earliest friends of revision, first in the Diocese of Huron, where he was then labouring, afterwards in General Synod, where he occupied an important place in the deliberations, rising to the office of Prolocutor of the Lower House; and, still later, as a member of the House of Bishops. Dr Farthing brought to the Committee a devout spirit, and a highly trained mind. His wise discrimination and sound judgment were of great value, and as chairman of the Special Services Committee his work was of the highest importance.

The Bishop of Ontario (Dr Bidwell), first as Dean Bidwell, the Secretary for a considerable period, then as Bishop of

Kingston, later as Bishop of Ontario, was always fruitful in suggestion, and clear in statement. He did invaluable service in the early stages of revision, where his scholarly attainments were most usefully employed in many difficult questions, and at every stage he proved himself a trustworthy counsellor.

The Archbishop of Ottawa (Dr Hamilton), conservative in principle, and ever watchful lest anything of value should be lost, while he loved the ancient ways, was ever eager to use new methods if it could be shown that they would be of advantage in the work of the Church.

The Archbishop of Algoma (Dr Thorneloe), alert and keen and vigilant, lest there should be any departure from high ideals or former standards, the foremost champion of the Athanasian Creed, and the advocate of its constant recitation, brought to the Committee a rich spiritual experience, and a most courteous presentation of his views.

The Bishop of Fredericton (Dr Richardson), combining as he did a devout spirit with a most practical mind, brought many useful suggestions to the work of revision. He was indefatigable in his efforts to bring the Prayer Book into closer touch with our Church life in Canada, but at the same time his strong desire was to see a work accomplished which would have permanent value.

The Bishop of Kootenay (Dr Doull) joined the Committee at an early date. He brought a new spirit with him, marked by a most deep and pervading earnestness, a fervid devotion to ancient credal and liturgical forms, joined to a sane outlook upon modern developments, thus conserving the old, and making large and wise use of the new.

President Powell, of King's College, Windsor, N.S., brought to our councils a deeply spiritual nature, coupled with intensity of conviction, and strong and unswerving purpose. He sat as Prolocutor of the Lower House, but it was his personality, rather than his position, which really counted in the deliberations of the Committee.

Archdeacon Cody, of Toronto, was perhaps the most outstanding figure among the Clergy, his commanding intel-

lectual powers always carrying with them respect for his opinions, and his wide and accurate knowledge giving him a well-deserved pre-eminence.

Archdeacon Pentreath, of Vancouver, would have been of great assistance in the work of revision, but his early decease made it necessary to appoint some one to take his place on the Committee.

Canon Dyson Hague, of Toronto, had given to the study of liturgical subjects some thirty years of his life. He was one of the small circle of trained experts engaged in the work of revision. The history of the Prayer Book, its subject matter, its various revisions, its rationale were all familiar as household words. His love of the ancient forms, and his passion for truth, gave him a unique position in all discussions.

Canon Plumptre, of Toronto, was an exponent of the modern and liberal attitude of mind. He joined a reverence for the past and its standards with the spirit of the present age. He might have said, with a great character in fiction: "All things change, creeds and philosophies and outward systems—but God remains"; and he stood ready to mould the Prayer Book to suit modern needs.

Canon Scott, of Quebec, with his poetic mind, ever "soaring in the high reason of his fancies," with his love for the ornate and the beautiful, with an ear ever attuned to the concord of sweet sounds, with his strong and unswerving convictions, and with a persistent spirit which never knew defeat, was a power in the Committee. He left his mark upon its work. A man of high ideals, he would never consent to any course which in his judgment lowered the standard of our services in the least degree.

Archdeacon Paterson-Smyth, of Montreal, united to a marvellous quickness of perception, a well-stored mind. No one was quite as ready in debate, no one could meet difficulties with greater ease, and certainly no one could produce so many alternatives in a given case. "His words," to use Milton's simile, "like so many nimble and airy servitors, trip about him at command." His gifts of expression were of the utmost value, and gave a note of distinction to his work.

Professor Abbott-Smith, of Montreal, brought to the work of revision a well-equipped mind, a fine scholarship, a love of research, a wide range of knowledge, and a most devout spirit. He was most useful in the remoulding of prayers, and in finding modern equivalents for ancient terms.

Dean Coombes, of Winnipeg, was especially strong in the quiet and retirement of Committee work, in the selection of suitable passages of Scripture, in the re-casting of prayers, and in dealing with the niceties of expression which give the language of devotion beauty and power.

Chancellor Worrell, K.C., of Toronto, cautious and careful in all that he did, was not active in the making of suggestions, but possessing the confidence of all, he brought much wise counsel and a balanced judgment to the deliberations of the Committee. His best work was done in Synod, where his views always carried great weight.

Chancellor Davidson, K.C., of Montreal, a veteran in the councils of the Church, strong and forceful in personality, with clear cut and decided views, was always in evidence. His influence was mainly in a conservative direction, and he was a constant champion of the ancient standards, desiring to stand in the old paths and to preserve the former landmarks.

Chancellor Campbell, K.C., of Quebec, did valuable service in the earlier committees as Secretary, but took little part in the actual work of revision, as he had taken the ground that this belonged to the Provincial rather than to the General Synod.

Chancellor Machray, of Winnipeg, took no actual part in the work of revision, unless in an advisory capacity to the Primate.

Chancellor McDonald, of Brockville, Ontario, while deeply interested in the work, and watching with careful scrutiny all the details of revision, seldom made suggestions or played an active part.

The Hon. S. H. Blake, of Toronto, the leading layman of his day, intellectually alert, strong in debate, steeped in Bible lore, and loving the Prayer Book with a devotion second only

to that which he gave to the Bible, resigned from the Central Revision Committee in 1912. Mr Blake, although an early advocate of revision, was filled with forebodings and fears that the precious heritage of the Church might suffer at the hands of modern revisers. At a later stage, when the revision had been practically completed, he gave to the General Committee out of the treasures of his rich experience.

Dr N. W. Hoyles, K.C., Principal of the Ontario Law School, Toronto, was appointed to take the place of Mr S. H. Blake. Dr Hoyles had long been a foremost missionary leader. He was ever gentle and kindly in all his associations with his fellow churchmen, and when there was added to this a deep spirituality and a devout mind, it made a combination of great value in the discussion of liturgical questions.

Mr E. G. Henderson, of Windsor, Ontario, was what the Scotch call a son of the manse, his father being a clergyman of the Church of Ireland. He was in early life a civil engineer, and did much useful service on surveys and construction work on the Canadian Pacific Railway. Mr Henderson did splendid work for Prayer Book Revision. He loved liturgical questions, and was a diligent student in that department of Church literature.

Mr Matthew Wilson, K.C., of Chatham, Ontario, took the most sympathetic interest in every stage of revision. His chief service was in the direction of making the Prayer Book a more intelligible instrument in public worship. His orderly mind rebelled against the repetition of the same prayers in the same service. He was anxious to find modern equivalents for archaic words. Above all else he desired to make the Prayer Book a very real book of devotion to what he loved to term "the average man."

Mr Charles Jenkins, of Petrolea, Ontario, was one of the most useful members of the Committee. He was a Scotchman by birth, and had enjoyed a large business experience in Canada. He possessed a penetrating intellect, a constructive mind, a large fund of experience, he had long been a student of Shakespeare, and was well versed in Holy Scripture.

The three leading spirits of the Diocese of Huron, who sat on the Committee, and who never missed a meeting, all passed to their rest during 1920. They were men of very different characteristics, Matthew Wilson, the wise counsellor, a native born Canadian; E. G. Henderson, blessed with the quickness and versatility of the Irishman; and Charles Jenkins, with all the shrewdness of the Scot. It was no wonder that Bishop Williams of Huron wrote in a vein of sadness: "The great men are going rapidly; and now Jenkins is gone, the greatest of Huron's giants, and there does not appear to be anybody to take his place."

These brief sketches, or word pictures, cover the original Central Revision Committee. There were other actors, however, who appeared upon the scene. Bishop Roper, of Ottawa, took the place vacated by Archbishop Hamilton. Dr Roper was a great acquisition to the Committee. His fine scholarship, his rich and varied knowledge of Church history, his stores of learning in many departments of ecclesiology, his liturgic instinct, or shall I say genius, and his command of beautiful English made his work invaluable.

The Joint Committee of both Houses of the General Synod of 1915 appointed an Executive Committee to deal with all questions connected with the revision.

Principal Seager, of Vancouver, became a member by appointment on the Executive by the General Synod of 1915. His bent was altogether practical, his special interest being in the direction of making the Prayer Book not only a model of devotion, but a hand-book for daily use in parochial life.

Principal Waller, of London, came on the Committee under the same mandate. The three main revising committees had by this time been unified, and were all working together on the same problems. Principal Waller's accurate and wide knowledge of the English Bible and his mastery of the more technical side of the construction of the Prayer Book gave him a prominent place in our councils.

Dean Neales, of Fredericton, who had been a member of

the General Committee from the first, came on the Executive in 1915. The Dean's interest was constant, and he brought as a contribution a well-balanced judgment, and a strong desire to bring the Prayer Book into a more practical relationship with daily life.

Mr L. A. Hamilton joined the Committee at the same time. His service would have been greater if he had been called earlier. No one brought to the work a wider acquaintance with the life of the new communities in western Canada, for Mr Hamilton, as a high official of the Canadian Pacific Railway, had played a most important part in the founding of the cities and towns of the West, and in the settlement of the country.

The Lectionary and Calendar Committee had a most important function to perform. They set out with the purpose in view of providing a lectionary on what seemed to be entirely new lines. In Canada there are not many churches in which a daily service is held, in comparison with the large number in which the lessons are only read one day in the week, or at the best twice. The Committee therefore proposed that for the Sunday lessons the most outstanding, the very choicest portions of holy Scripture should be selected and should be read. It was their opinion that many of the very finest chapters in the Bible, especially in the prophetic writings, found no place in the lessons for the Lord's Day. The Committee worked arduously and faithfully along this line, and framed a Lectionary of great value, which not only received the imprimatur of the General Synod in 1915, but was found to be most acceptable both to the clergy and to the Church at large.

The adoption of the new English Lectionary by the Convocation of Canterbury introduced a new feature. The Committee thought that it would be wise to substitute this new Lectionary, which would probably have a much wider use, possibly throughout the whole Anglican Communion, for the one upon which they had spent so much thought and labour. This was accordingly done, though not without some mis-

givings, and after the substitution of canonical scriptures for certain lessons from the Apocrypha.

The members of the Lectionary Committee were chosen on account of their wide knowledge of the Bible, and because of their large experience in Church life.

The Convener was the Archbishop of Nova Scotia (Dr Worrell), whose open-mindedness, whose keen sense of proportion, whose splendid executive ability, whose patience, and whose wide knowledge were of great service. He brought the same gifts to the Executive Committee at a later stage.

The Bishop of Ontario (Dr Mills) served on this Committee with great devotion. Dr Mills had a deeply spiritual outlook, and was a life-long student of the Bible, and richly imbued with its spirit.

The Bishop of Columbia (Dr Schofield) was the efficient secretary of the Committee, and it fell to his lot to look after the many details of its work. Dr Schofield was always alert, ready of mind, and most active in forwarding not only the work with which he was especially charged, but all matters under review.

Dean Evans, of Montreal, had enjoyed a very extensive parochial experience in the metropolitan city of Montreal, and possessed fine administrative gifts. He had been brought into close touch with the pastoral side of the ministry, and was keenly interested in education.

Dean Crawford, of Halifax, was well versed in both Bible and Prayer Book, but his failing health compelled him to resign at an early stage.

Dean Paget, of Calgary, from a long ministry in the western provinces, had gained a large knowledge of the Church's needs, and his sound judgment was greatly valued by his fellow-members.

Archdeacon Paterson-Smyth, of Montreal, served on this Committee as well as on the Central Revision Committee, and here as elsewhere his fine gifts and wide knowledge aided materially in producing an acceptable revision of the Prayer Book.

The Rev. Dr E. C. Cayley, of Toronto, possessed a great

advantage in that he had for some years been a professor of divinity, but was now actively engaged in parochial work. This double experience, combined with a devout spirit and a love of truth, made him a valuable member of the Lectionary Committee.

The Rev. H. G. Fiennes-Clinton, of Vancouver, had been appointed to the Committee to represent British Columbia, but was never able to enter upon the actual work of revision.

The Rev. Rural Dean Graham, of Nelson, B.C., who was appointed at a later stage, gave much helpful service. His readiness of resource, his keen intelligence and his quick perception of the right course to pursue, made his presence felt at every meeting.

Canon Simpson, of Charlottetown, did special work requiring most careful study and research. He acted, under the Archbishop of Nova Scotia, as sub-convener of the Calendar Committee, and that work is chiefly to his credit. Canon Simpson's genial and kindly personality, his devotional spirit, and his love of ancient models gave him a strong place in the councils of the Church.

Dr N. W. Hoyles, of Toronto, served on the Central Revision Committee as well. As one of our foremost leaders amongst the laity, and as a man of deep spirituality and of great practical knowledge of the Scriptures, he was peculiarly qualified for the work of this Committee. Then too, he was the honoured president of the Canadian Bible Society.

The Hon. Mr Justice Fitzgerald, of Charlottetown, with Dr Hoyles represented the lay element. Judge Fitzgerald was one of the foremost laymen of eastern Canada, a man of fine intellectual powers, most forceful in character, a lay reader in his Diocese, and with strong views as to the Old Testament Sunday lessons. He desired a larger place for the prophetic writings than had formerly been given to them at the Sunday services.

The Committee on the Use of the Psalter began their work in a most ambitious spirit, but found that public opinion had not advanced far enough to allow them to carry

their plans into effect. Their first suggestion was that the Psalms be divided into sixty-two parts for thirty-one days, following the monthly order. This plan was actually printed in one of the Draft-books, but did not get beyond the committee stage. The Committee recommended that permission be given to substitute selections in place of the regular Psalms, for the mornings and evenings in which Psalms 58, 83, 109 and 140 occur. The Committee, while anxious to have all errors in translation corrected, thought that this work called for such advanced scholarship that it would be better to wait for the action of the Mother Church.

Canon Allnatt, of Lennoxville, was the Convener of this sub-committee, and ranked high in scholarship in the Canadian Church. As a theologian he had few equals. His learning was wide and profound.

The Bishop of Calgary (Dr Pinkham) had spent a long ministerial life in western Canada, had been engaged in educational work of great importance, had taught in a theological school, and had in a wide episcopal experience seen the development of Church life over many hundreds of miles of territory, from the prairie school-house to the parish church and Cathedral.

The Archbishop of Caledonia (Dr Du Vernet) had served the Church first as a college professor, then as a city rector, and later in a missionary diocese as its chief pastor. Dr DuVernet's mind is of the devotional cast, and this, combined with a deeply spiritual life, adapted him especially for the Psalter sub-committee.

The Bishop of Kootenay (Dr Doull) gave to this Committee, out of a rich and well-cultivated mind, as in the wider circle of revision, suggestive material for thought and study.

Canon Craig, of London, Ontario, was one of the most indefatigable workers on the use of the Psalter. His close touch with parochial life, his devotional spirit, and his kindly personality were important factors in every discussion.

Canon Sutherland, of Hamilton, had the subtle distinction

which comes from the development of the philosophic mind. His wide reading, his intellectual activity, his faculty of suggestion gave him a place of his own on the Committee.

Principal Lloyd, of Saskatoon, has powers of leadership which are given to few. He was once called the Peter the Hermit of the Canadian Church, so strong was he found to be as a crusader, and a veritable Joshua in leading the van of that great host which was to people the vast fields of western Canada. His power of adaptation, his quickness in meeting new conditions and circumstances, give him a unique place on a Committee.

Chancellor Martin, of Hamilton, was the secretary of this sub-committee. It was noticed that in the work of revision the lawyers were perhaps the most conservative in their outlook. Chancellor Martin was no exception, and while alert and keen in discussion, he threw his influence in the scale against novel or drastic views.

Mr H. B. Schofield, of St John, N.B., was the second representative layman engaged on the study of the place of the Psalter in public worship. It was a distinct advantage to be able to discuss questions concerning the services of the Church with a devout layman, who had large experience of business life. And it may as well be noted here as elsewhere, that some of the laymen were quite ecclesiastically minded, and in one or two cases had a grasp of theology which put them in a class by themselves.

The Committee on Special Services, which had to do with the Special Service for Missions, for National Thanksgiving, for the Consecration of Churches, and services of a kindred nature, was composed entirely of Bishops. Their report on the several services had to come before the whole Committee of Bishops, Clergy and Laity, but in its inception the work was left entirely to members of the episcopate.

The Bishop of Montreal (Dr Farthing) was the Convener, and he gave to the work his best thought, his abounding energy, and his excellent judgment.

The Primate (Dr Matheson) here, as everywhere, brought

to the committee a wisdom and a sanity of view, of priceless value.

The Archbishop of Ottawa (Dr Hamilton) could speak from a wide experience in three dioceses, and when he did speak it was a word in season.

The Archbishop of Algoma (Dr Thorneloe) was especially strong along missionary lines, and here his gifts are in evidence.

The Archbishop of Nova Scotia (Dr Worrell), with his analytic mind, and his facility of expressing thought in suitable language, rendered service of great permanent value.

The Archbishop of Caledonia (Dr Du Vernet), with fine spiritual insight, was always helpful.

The Bishop of Huron (Dr Williams), with his faculty of originality, his keen practical way of looking at things, and of seeing the realities of life, gave here as on every committee invaluable service.

The Bishop of Saskatchewan (Dr Newnham), with his alert and active mind, his quickness of perception, and his readiness of resource, was a most useful member of the Committee.

The Bishop of Toronto (Dr Sweeny), with his warm heart, his moving enthusiasm, his ready and devout mind, was a force of great value in the routine of committee work.

The Bishop of Qu'Appelle (Dr Harding), with his prevailing optimism, his search for ideals, and his abounding zeal, did useful work.

The Bishop of New Westminster (Dr De Pencier), calm and judicious, desirous of taking large views, and of keeping an open mind, brought his special contribution to the Committee.

The Bishop of Niagara (Dr Clark), open and frank and kindly, anxious to harmonize divergent views, and to unify differing interests, played no unimportant part in the deliberations.

The Business Committee, without whose important services the revision would have been still in the clouds, or at the best hanging in the air, consisted of some of the most

practical and forceful members of Synod. We have already seen some of them pass in review—the Bishop of Toronto (Dr Sweeny), its Convener, Archdeacon Cody, Chancellor Worrell, Mr E. G. Henderson and Mr Matthew Wilson, K.C. It only remains to introduce, or at least to refer to, Mr John Ransford. Mr Ransford, who is of English birth and training, is a man of large business experience, widely read in general literature, and most active in Church work, not only in the narrower circle of parochial activity, but in the wider field of Diocesan and Provincial Synods. He has also taken a part in the General Synod since its formation. In Huron he has long wielded a powerful influence.

The Prayer Book Committee had the advantage of having two presiding officers possessing great executive powers. It was, however, upon the Bishop of Huron (Dr Williams) that the chief burden of responsibility was laid. He was the master hand in the Central Revision Committee which planned the work, and to which all sub-committees reported. His untiring diligence, his clarity of mind, his quick intuition, his quiet but persistent determination to keep to the point at issue, gave method to the work, greatly simplified it, and made it possible to carry it on to the greatest advantage.

The sketch of the workers in the inner circle of Prayer Book Revision has now been completed. They were thoroughly representative in character. They undertook their work with a single eye to God's glory, and they had the supreme satisfaction of seeing their work accepted as with unanimous voice by the body which appointed them, with a hearty vote of thanks for what they had done.

Does it appear as if too high an estimate were placed upon the abilities and powers of those engaged in the work of revision? Is it but an idealization, an imaginary picture of what ought to be, but can never be found in actual experience?

I saw the men at work. I saw them in the place of everyday service. I saw them on the mountain heights of high endeavour. I saw them engaged in earnest effort to find

some path of co-operation and unity. They were but mortal men, not wound too high for this world's needs, they had their limitations, they were subject to human frailties, they had possibly the defects of their qualities; but as men of God they sought divine aid in the fulfilment of the duty which had been laid upon them.

In these brief character sketches, I have endeavoured to live up to the claim of the Poet in *Timon of Athens*: "no levell'd malice infects one comma in the course I hold." I may have failed in the first part of Shakespeare's great canon:

> Speak of me as I am; nothing extenuate,
> Nor set down aught in malice.

But I am not conscious that I have erred in the second, and said a word unworthy of the great occasion.

CHAPTER VII

METHODS OF WORK

It was only by the employment of the wisest methods of work that so great an undertaking could be accomplished by a Committee consisting of men separated from each other by great distances. This factor probably contributed to the zeal and earnestness which characterized the meetings. There was not only the subject matter, ever in evidence before the mind's eye, but there was also the stern fact that busy men had left their dioceses, or their parishes, or their colleges, or their business interests, or their professional work, and had travelled many hundreds of miles, to be present at the meeting. They were living in the land of magnificent distances, they had all large interests under their immediate care, they came to perform a certain work, and they were all jealous of the use of their time. The moving hand of time meant much to them. They desired to use every passing moment to advantage.

The division of labour was a principle established from the first. It was soon seen that the path of wisdom led that way. Divide and conquer is an old maxim used in quite a different connection. It was by a careful division of the work in the first instance that so much could be done in a given time.

The use of special accomplishments or talents for the task in hand, of those who understood the subject best, or who could bring to its study the widest range of information, was always kept in view. The distinctive aptitude or bent of mind, the field of knowledge explored, the gifts of expression or the critical faculty possessed, all these were soon in evidence on the part of the members, and were wisely used. There were men of many minds, and an infinite variety could be found; for while in one seat the most practical of men might sit,

perhaps opposite to him would be a mystic, and close by a soul moved by the most fervid devotion, and near at hand one whose mind took a wide sweep and whose thoughts wandered through eternity. And the value of it all was that each man brought at some time a contribution to the common stock or store.

The ordinary sessions of the Committee were held morning, afternoon and evening, and the working day was one of at least eight hours of serious mental effort. The different committees, the Central, the Lectionary, the Calendar, the Special Services, would meet as a whole and consider the business which had been prepared for them, in their various divisions.

The Central Committee eventually worked through the whole of the Prayer Book from beginning to end. It took up every section in turn, and discussed every point. It set sub-committees of its own at work in drafting and re-drafting prayers. The chairman demitted to one man sometimes, or to a small group of men, services or portions of services, as for instance, the Marriage Service, for a report at the next meeting. This work would come again before the Central Committee in the form of a written or printed report, and the suggestions offered would then be considered. In the preparing of new or special prayers, small committees were appointed, who worked in the intervals between the meetings or sessions. Sometimes the changing or the retention of a word occupied hours, as for instance the word "wealth" or the word "prevent."

In these discussions on words and phrases, it was very interesting to notice how widely the lay members of the Committee had read, and how wise they were in their suggestions. On certain questions they seemed to possess as accurate, and sometimes even a wider, knowledge than some of the clergy. Mr E. G. Henderson, for instance, had probably a more complete liturgical library than most of the members present. In some cases, such as that of the discussion on the Commination Service, the Athanasian Creed and others, we had the advantage of knowing something at

first hand of the layman's standpoint and of his difficulties. And we had laymen present to whom we could appeal as to the direction a remedy should take, if one was required.

In the old days, in the ancient Church Councils, the Bible was placed on the Table in the very centre of the assembly. And in the meetings of the Canadian Revisers, what is known as the Book Annexed held a position of honour, as the sole standard of authority as to the actual text of the Book of Common Prayer. It was a great gain to be able to go behind all printed copies, to have at hand for reference, for consultation, and as a final court of appeal, an exact copy, a photo-lithographic replica of the original Manuscript, copied by hand at the time, and with all the final corrections. This manuscript copy was subscribed to by every member of Convocation, that is to say, by every member of the "Sacred Synods" of Canterbury and York, on 20th December 1661, was then submitted to the King, and then sent to the House of Lords on 24th February 1662. It was then "annexed and joined" to the Act of Uniformity, which received the Royal Assent, 19th May 1662.

The Annexed Book was supposed to have been lost since the year 1819. It was happily discovered in 1867. It had been carefully preserved among the originals of the Acts of Parliament, but in some way had become detached from the Act of Uniformity. When the Book was found it was placed, and has since remained, in the custody of the Librarian of the House of Lords. The Act of Uniformity still shows the six holes, and the Book itself the seven holes, through which strings passed to attach the volume to the Act. Every page was photographed, and then lithographed by the Queen's Printers, and the volume printed jointly by Her Majesty's Printers and the Cambridge University Press, in 1891.

The rules governing the work of the Committee prevented hasty legislation, and saved much valuable time. Before a change could be made in the first draft of the Prayer Book, a two-thirds majority was required. Reconsideration, however, could be obtained by a bare majority vote. But the

most conservative of all resolutions was one which required that all changes made in the text of the Prayer Book must be confirmed at a meeting subsequent to the alteration made, and after due consideration.

The meetings of the Committee, although not without proper dignity, were quite unconventional. The members sat around long tables, but without regard to ecclesiastical position, archbishops and bishops, and clergy and laity being all mixed up together. An archbishop might have as his neighbour a layman, and it was understood that once a seat had been chosen, it was to be kept during the session. This simple plan gave an extraordinary freedom of expression. There were no cliques of any kind. A spirit of devotion pervaded the meetings, and the grace of charity was always in evidence. There was seldom, if ever, the least sign of party spirit, and the utmost good temper prevailed. Feeling it is true might arise, for those present had their own convictions, but on the whole it was remarkable how amity and what might be called British fair-play dominated throughout.

The debates were well sustained, and often showed true learning, and a wide grasp of the subject, and even when the want of real knowledge of the matter in dispute was in evidence, there was a readiness to learn, and a willingness to see the subject matter from a different standpoint. There were at times subjects for discussion which touched the very depths of conviction, and division would be clearly marked, but the charter under which we were working prevented any departure from the principles of the Book of Common Prayer, and there was soon a return to that which we all held, or imagined that we held, in common. The leading spirits concerned in the Revision are fast passing from this earthly scene. But their work remains. How very earnest they were! How entirely devoted was their service! How human still, and mortal! How quick to champion what they considered to be the true Anglican position! How ready to lift up their voice in debate against what they thought to be erroneous or unwise!

And amidst all the seriousness of the work in hand, amidst

all the spirit of reverence that possessed their souls, there would spring up flashes of humour, and wit would scintillate abroad. And here, perhaps, as often before, was found the saving salt of life, and as the ancient sage remarked, humour was the only test of gravity, and gravity of humour. Certain it is that a touch of humour has saved many a delicate situation. And how often it has brought light to bear on a difficult subject.

For instance, during the debate on the word "hell" in the Apostles' Creed, Archdeacon Paterson-Smyth was defending for the moment the word "hades" as a substitute. Somebody opposed this rather strongly, when Dr Paterson-Smyth blurted out: "My dear fellow, you may go further and fare worse." At another time, when the subject was the Combination of Services, Canon Scott, who represented one school of thought, had moved a resolution, which had been seconded by Canon Dyson Hague, who represented quite another, when Dr Paterson-Smyth said, "The best combination would be the combination of Hague and Scott." In the same vein was the saying of Canon Scott, who viewed revision as something almost to be dreaded, "We are revising the Prayer Book in the Huron dialect." And again, when he dubbed as a "tabloid prayer" a compressed list in a proposed petition. One day at some jest about a suggestion for the Burial Service the proposer solemnly rebuked the levity: "Gentlemen, this is no subject for jest. It is a *grave* matter," which remark scarcely accomplished its purpose. At another time, when the Bishop of Kingston (Dr Bidwell) was moving some motion, about which Canon Scott thought that the Bishop was not quite clear, the Canon said, "My Lord, may I try to instruct the mover?" As the mover happened to be one of our most distinguished Bishops, the Canon sat down amidst a shout of laughter.

The most remarkable effusion we had at any of our meetings, came from the versatile mind of Archdeacon Paterson-Smyth, at the Kingston meeting of the Committee. We had worked for many hours on the Athanasian Creed, and as the result of much debate, or in spite of it, we appeared to have

reached a deadlock. We had worked early and late, morning, noon and night. The good people of Kingston were anxious to show us some hospitality, and to take us at least for a trip through the incomparable Thousand Islands of the St Lawrence River, but duty kept us chained to our tasks. That night Dr Paterson-Smyth was too tired to sleep, and next morning brought us this expression of his outraged feelings.

A STUDY IN TRANSMIGRATION

Extracted from the true and veracious chronicle of the Sufferings of the Prayer Book Revisers, Kingston, Ontario, A.D. 1912.

TEXT: "For behold they were cruelly oppressed by their Taskmaster the Bishop of the Hurons and their souls were grieved by reason of the oppressor. And the men of the King's town said unto them, Come ye and rest and ride with us in our Automobiles. But the Taskmaster said, Go to! Ye are idle! Get you to your burdens."

Memphis, B.C. 1500: I

In the King's Town of Memphis in days of yore,
Sat the slaves' Egyptian boss;
In Egyptian his title was "Overseer,"
In Greek 'twas "Episkopos."
And he worked his slaves for all they were worth,
Lest the King should suffer loss.

Hard was his hand on that weary band,
And pitiless was his law;
"Go to! And bring in your tale of bricks"
(The bricks being red they were called "rubricks")
"And make your bricks without straw."

London, A.D. 1544: II

Three thousand years have passed away
With the changes which they bring.
'Twas the King's Town of London, England,
And Henry VIII was King.
Out through the land went the King's command,

And from city and cranny and nook
A band of Revisers had been gathered in,
And their hearts with terror shook.
For the King, having murdered the sixth of his wives,
Was wanting a new Prayer Book.

And King Henry VIII sat outside of the gate
Where the faggots were piled in bales,
And for those who did not revise as he wished,
There were stakes and axes and jails.
And the stern Overseer who kept them at work
Was a Bishop who came from Wales;
But his soul had come down through three thousand years.
By a strange mysterious law
'Twas the soul of the Boss, the EPISKOPOS
Who forced men to make bricks without straw.

Kingston, A.D. 1912: III

In the King's Town again sat a weary band
By Ontario's shallows and shoals.
The year nineteen hundred and twelve had come
As the old world onward rolls;
And the very same Bishop still sat in the chair,
Through the transmigration of souls.

Day by day in St George's Hall,
From morning to late moonrise,
They worked till the text of "The Book Annexed"
Went swimming before their eyes.
And still their Taskmaster urged them on,
"Revise! Revise! Revise!"

Then Wilson, most lawyerly, pleaded for rest,
And Henderson's eyes looked wicked;
And Jenkins from Huron like ancient Jeshurun
Arose and waxed fat and kickèd.
And Dyson Hague invoked the plague,
And the Winnipeg Dean grew vexed,
And Armitage stood up in his rage
And flung the "Book Annexed."
But the Bishop of Huron sat calmly on,
"Now gentlemen what comes next?"

With weary body and flagging brain,
For a brief respite they pled.
"Sir, we want to go ride in an Automobile,
Sir, we want to go home to bed."
"You will finish that Athanasian Creed,"
The Bishop of Huron said.

He spake once more, the day was done
And evening was falling dark;
No answer came. They all were dead;
All corpses, stiff and stark.
"I'll catch it now in the World to come"
Was the Bishop's last remark.

IV

Eternity, Aeon 1001:

A thousand aeons have passed, and still
On confines of dusky night
The soul of the Bishop of Huron waits,
Peering in through the gates of light.

Condemned to wait and to expiate,
Condemned to dig and delve,
For his cruelty to those saintly men
Of nineteen hundred and twelve.

And they for a thousand aeons have rest
In the peace they so long desired,
But a thousand aeons are hardly enough—
They still feel a little bit tired.

And cautiously still, in Paradise,
Beyond life's troubles and cares,
They hold on to the prayers that they used upon earth;
To alter them nobody dares,
Lest the Bishop of Huron might chance to get in
If they tried to revise the Prayers.

J. P. S.

HOTEL FRONTENAC, KINGSTON,
Midnight, Sept. 2, 1912.

NOTE In the line—"Was a Bishop who came from Wales," Dr Paterson-Smyth evidently applies the word "Bishop" to the King! It is, of course, well known that the Tudor sovereigns were Welsh—Henry VII being the grandson of Sir Owen Tudor of Anglesea.

CHAPTER VIII

THE COMMITTEE STAGE—THE VARIOUS DRAFT BOOKS—THE DRAFT BOOK OF 1915

The General Committee was no sooner appointed than it began its work. In the very height of the interest attached to the meeting of General Synod, the Committee met in London, Ontario, on the 13th September 1911. The Primate was appointed chairman, and the Bishop of Huron vice-chairman, and Dean Bidwell Secretary of the Committee. It was resolved that the following sub-committees be appointed: (1) Business; (2) Lectionary and Calendar; (3) On Use of Psalter; (4) On Special Services; (5) A Central Revising Committee consisting of twenty-five members. It was decided that the Committee on Special Services should consist of Bishops only.

The following resolutions were adopted, on motion of the Bishop of Huron (Dr Williams), seconded by Mr Matthew Wilson:

(1) The General Committee on Prayer Book Adaptation and Enrichment hereby directs that all Sub-Committees shall work through the Central Revising Sub-Committee, through which they shall send out all official communications to the General Committee and to the public, and to which they shall send copies of the results of their work from time to time.

(2) That the Sub-Committees be empowered to secure the counsel and advice of specialists in their respective departments.

(3) That the Central Revising Committee report to the General Committee from time to time.

It was also resolved, under motion of Mr Matthew Wilson, seconded by the Bishop of Montreal (Dr Farthing):

That there be sent out to all the members of the General Synod questions or inquiries, in order to enable them to express their opinions and desires in regard to the action of General Synod in its resolution relating to Prayer Book adaptation and enrichment: and also that they be informed of the work already done by the Committee appointed for that purpose.

A rule was made as to the filling of vacancies on the different sub-committees, under motion of the Bishop of Huron (Dr Williams), seconded by Canon Scott:

That in case of the removal of names from the sub-committees by death, or from any other cause, the Primate shall nominate from the General Committee to fill such vacancies.

At a meeting of the General Committee, held in London, Ontario, 14th September 1911, during the session of the General Synod, the following working Committees were formed:

1. *Central Revision Sub-Committee.*

The Primate (Dr Matheson), The Archbishop of Ottawa (Dr Hamilton), The Bishops of Algoma (Dr Thorneloe), Huron (Dr Williams) (Convener), Fredericton (Dr Richardson) and Montreal (Dr Farthing), Deans Coombes and Bidwell (Secretary), Archdeacons Cody, Pentreath and Armitage, Canons Hague, Plumptre, Scott and Paterson-Smyth, Dr Abbott-Smith, The Prolocutor of the Lower House (Dr Powell), Chancellors Machray, Worrell, Campbell, Davidson and McDonald, Messrs E. G. Henderson, Matthew Wilson, K.C., Charles Jenkins, and the Hon. S. H. Blake.

Twelve to be a quorum and all three Orders to be represented.

2. *Lectionary and Calendar Sub-Committee.*

Bishop of Ontario (Dr Mills), Bishop of Nova Scotia (Dr Worrell) (Convener), Deans Evans, Crawford, Paget and Schofield, Canon Paterson-Smyth, Rev. E. C. Cayley, Rev. H. G. Fiennes-Clinton, Dr N. W. Hoyles and Hon. Mr Justice Fitzgerald.

Four to be a quorum.

3. *Committee on the use of the Psalter.*

Bishop of Calgary (Dr Pinkham), Bishop of Caledonia (Dr

Du Vernet), Dean Doull, Canons Craig and Sutherland, Rev. Principal Lloyd, Rev. Dr Allnatt (Convener), Chancellor Martin, Mr H. B. Schofield.

Four to be a quorum.

4. *Committee on Special Services.*

The Primate (Dr Matheson), The Archbishop of Ottawa (Dr Hamilton), The Bishops of Algoma (Dr Thorneloe), Nova Scotia (Dr Worrell), Huron (Dr Williams), Montreal (Dr Farthing) (Convener), Caledonia (Dr Du Vernet), Saskatchewan (Dr Newnham), Toronto (Dr Sweeny), Qu'Appelle (Dr Harding), New Westminster (Dr De Pencier), Niagara (Dr Clark).

Five to be a quorum.

5. *Business Committee.*

The Bishop of Toronto (Dr Sweeny) (Convener), Archdeacon Cody, Chancellor Worrell, Messrs E. G. Henderson, Matthew Wilson, K.C., and John Ransford.

The Hon. S. H. Blake resigned in 1912, and Principal N. W. Hoyles was appointed to take his place.

Archdeacon Pentreath died in 1913, and Dean Doull was appointed to take his place.

Dean Crawford resigned in 1912, and Canon Simpson was appointed in his stead.

On the decease of the Rev. H. G. Fiennes-Clinton, the Rev. Rural Dean Graham took his place.

The Central Revision Committee was the first of the sub-committees to meet. On the 14th September 1911, it outlined its work, and made preparation for future meetings. It was resolved that the Committee should first take up the question of the revision of Morning and Evening Prayer, and the combination of the Litany and Holy Communion with Morning Prayer. The chairmen of the various sub-committees were appointed to prepare the list of questions to be sent out to the members of the General Synod on the whole subject of Prayer Book revision. The scope of the inquiry was greatly widened when it was determined that counsel should be taken with all the clergy of the Church of England in Canada. It was decided also to obtain the largest amount

of information possible in regard to any action, taken or proposed, by other branches of the Anglican Church. And it was ordered that copies of the American, Irish and Scottish Prayer Books be placed in the hands of the Committee.

The Secretary, Dean Bidwell, prepared the questions suggested by the Committee, and sent them out to the members of General Synod, and to all the clergy of the Church of England in Canada. The questions covered every possible aspect of revision, and asked for suggestions as to the adaptation of services, and the enrichment of the Prayer Book itself, all of course within the limitations set by General Synod.

The questions in regard to the Litany may perhaps indicate their general character. What changes would you suggest as to (*a*) Words; (*b*) Additional petitions or prayers; (*c*) Omissions; (*d*) The occasional use of the Litany as a separate service, instead of Morning or Evening Prayer? This method was used for every service in the Book. Questions were asked in regard to the Calendar, the Lectionary, the Psalter, and as to Additional Services.

The Secretary sent out no less than sixteen hundred inquiries of this character. He received in reply nearly four hundred answers. But the number of replies does not indicate the number of people who were interested in the subject, for in many cases the answers came from Ruri-Decanal Chapters, and in others from the clergy and their congregations. Dean Bidwell reported to the Committee that the interest was very widespread. There were two formal resolutions against revision of any sort received, and about ten circulars were returned with the intimation that the clergyman returning it, or his congregation, was opposed to revision.

Dean Bidwell made a most careful analysis of the replies, which covered some thirty-six pages of printed matter, to which he added about ten pages of suggestions which he had received, in answer to a personal application, from the Rev. W. C. Bishop, formerly Fellow of Emmanuel College, Cambridge, which he printed as an appendix for the information of the Committee.

The value of all this mass of work was both direct and indirect; it stirred up an interest in Prayer Book study, and it brought to the Committee a vast amount of opinion, which could be appraised and used if it was thought wise. And this much is to the credit of the plan adopted, every clergyman of the Church was consulted ere the final step was taken, not only so, but at the very beginning of the work of revision.

The real work of revision dates from the meeting of the Central Revision Committee, at the Parish Hall of St James' Cathedral, Toronto, on Saturday, 20th April 1912. The Holy Communion was first celebrated, and then the Committee sat down to work.

The rules governing the Central Revision Sub-Committee were made the first matter of business.

It was moved by Archdeacon Armitage, seconded by President Powell and resolved:

That a majority of two-thirds of those present be required in the making of any change in the Book of Common Prayer, in the first draft, but that a majority shall suffice for reconsidering a motion.

It was moved by President Powell, seconded by E. G. Henderson and resolved:

That (1) the Minutes of each Meeting of the Committee be circulated among the members of the Committee after each set of meetings; and (2) that no decisions of the Committee as to alterations in the Book of Common Prayer be deemed definitely adopted unless confirmed after consideration at a meeting subsequent to such circulation, but no amendment shall be then considered.

It was agreed that the Chairman should vote on every motion, but that he should have no casting vote.

The following Ruling by the Chairman on a question of procedure is given as a matter of information:

A motion carried by two-thirds majority, if reconsidered at the same session, cannot be negatived or amended except by a two-thirds majority.

The hours of work were then laid down, from 10 a.m. to

12.30 noon, from 3 p.m. to 5.30 p.m., and from 8 p.m. to 10 p.m. The work was very strenuous and the hours of labour long, but it was felt that not a moment should be wasted, as the members of the Committee came from such vast distances, some twelve hundred, and others twenty-eight hundred miles. The sessions as a rule lasted from five to eight days. The meetings were held in Toronto, in Kingston, Ont., in Quebec, in St Catharines, Ont., in Ottawa, and in the case of the Lectionary sub-committee in Halifax. On three occasions the Committee spent some days together in close consultation, all living at one hotel; in one instance at the Frontenac Hotel, Kingston, in another at the Chateau Frontenac, Quebec, and in a third at the Welland House, St Catharines. These three sessions were considered to be the most helpful and fruitful of all the meetings.

There were seven meetings of the Central Revision Committee, prior to the adoption of the Draft Book:—at Toronto, in April 1912, for five days; in Kingston, Ont., in August 1912, for six days; in Quebec, in January 1913, for five days; in Ottawa, in April 1913, for six days; in Toronto, in September 1913, for seven days; in St Catharines, Ont., in January 1914, for six days; and in Toronto, in April 1914, for three days.

The General Committee met at the Church of the Redeemer Sunday School-house, Toronto, in April and May 1914, and received the reports of the several sub-committees. This Committee was largely attended and was most representative. There were fifteen Bishops present, twenty-three Clergy, and ten Laymen. It reviewed all the work of the various committees, and then finally, after six days spent in deliberation, passed upon the same, accepting or rejecting it as the case might be, and ordered that the result should be printed in the form of a final Draft Book, and presented to General Synod at Vancouver, in the following September.

This Draft Book was prepared in all its details by the Secretary, and forwarded to the Cambridge University Press. It was most creditably printed, and all changes made were carefully distinguished by appropriate marks. It was in the

hands of all the delegates in good time for the meeting of General Synod. But alas for the plans of men, the Great War broke out a little more than a month before the time fixed for the meeting, and the conditions of the country made it expedient to postpone the meeting for at least a year.

This regrettable incident gave the members of Synod both time and opportunity to study the Draft Prayer Book with more care, and they probably attended the meeting of General Synod, which was held in Trinity College, Toronto, in September 1915, much better informed in regard to the character and contents of the revised Prayer Book.

The Secretary's copy has the following note on the fly-leaf, which was made at the time of its arrival: "This book arrived in Halifax, N.S., 6th August 1914, per S.S. 'Mauretania,' the largest ship that ever entered Halifax Harbour up to that date, and which was convoyed by H.M.S. 'Essex,' on account of the outbreak of War in Europe, which compelled her to change her course for New York, and to seek refuge in Halifax." This statement is true of the copies for all the delegates.

The Revision was made during the height of the war, and although the material of the Revision passed from Canada to England, nothing was lost from this side. But valuable reports and liturgical works sent out by the publishers to the revisers were lost in the sinking of S.S. 'Hesperian' by a German submarine. It may be of interest to note that the publishers were quite unable, owing to the exigencies of the printing trade, to publish a second Draft Book, like the first which was used at the General Synod of 1915, for the Synod which met in 1918.

The work of Secretary was most efficiently performed by Dean Bidwell, through all the early meetings, and in connection with the first Draft Books which were prepared and printed. It was not until the meeting at Quebec, in 1913, that the present writer took up any part of the work, and then only in the unavoidable absence of Dean Bidwell, and after every other member of the Committee present had

refused to take the position. Dean Bidwell continued to perform this onerous duty to the complete satisfaction of the Committee, until his elevation to the episcopate, when he felt that he could no longer remain in office owing to the pressure of diocesan work.

The present writer took a portion of the secretarial work at the Ottawa meeting, and was regularly appointed at the Toronto meeting in September 1913. Canon Plumptre was appointed assistant secretary.

CHAPTER IX

THE GENERAL SYNOD OF 1915—THE REVISION APPROVED—THE CANON ADOPTED—THE BOOK PLACED ON SALE

In due time the Draft Book, which contained the work of the revisers covering a period of study and labour for many years (for some who assisted in the revision had given time and thought to the Appendix), reached the General Synod. There was much expectancy abroad in regard to its reception, and a very general desire that it should be adopted. But no one can tell what may happen in a Synod, much less prophecy with certainty as to what a vote may bring forth.

The Primate (Archbishop Matheson) made a strong plea for the adoption of the new Book in his Grace's charge to the General Synod at its seventh session in Toronto, September 15th, 1915. The Primate's advocacy, apart from the merits of the Book itself, was probably the chief factor leading to its acceptance.

It is not my custom to say very much about the business coming before the Synod, but there are one or two matters upon which I desire to dwell. And, first, I would like to advert to one supremely important subject which will engage our attention at this meeting, and that is the report of the Committee on the Revision and Enrichment of the Book of Common Prayer. I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of our General Synod. In the first place I feel that we need a revised and enriched edition of our Prayer Book for our Canadian Church. Beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs

and Canadian sentiments. It will be no new Book, but it will be the Book of Common Prayer for the Church of England in Canada, as our Canadian Hymnal is the Book of Common Praise for our Canadian Anglicans. More than one of the most learned and wisest representatives of the Bishops in England have expressed to me the wish that the daughter Church in Canada should not wait for the action of the Mother Church in this matter, but that, untrammelled as it is by State connection, etc., it should lead in the issue of such a safe and wise revision of the Prayer Book as will show that the Book can be revised and enriched and yet remain in its essential and precious features the same Book. The Committee have expended long and painstaking labour upon their work and, to my mind, they have given us a sane and conservative revision of the old Book and a rich addition of prayers for special occasions. I can, with a good grace, commend the work of the various special committees and of the General Committee, from the fact that, though a member of them, I was not able to be at many meetings, and had, therefore, very little personal part in the work—at all events until towards the end. The Deputy Chairman, the Bishop of Huron, has done yeoman service for which the Church will owe him very, very much. The two secretaries, Dr Bidwell for part of the time and Archdeacon Armitage for the rest, have been most able and efficient in their work, and have laid the Church under great obligation to them for what they have done. The members of the Synod have had the draft book in their hands for some time, and have had an opportunity of examining it. It is to be hoped, therefore, that the new Book will be approved at this meeting, and thus be in a position to be put forth for use within a short time.

The Primate's address was most warmly welcomed, but the portion which referred to the revision of the Prayer Book probably received the greatest amount of applause from all sections of the Synod.

What appeared, however, to be almost a bomb-shell was thrown into Synod when Chancellor Davidson read a Memorial from "Communicants and Others in the Diocese of Ottawa," praying that the Book of Common Prayer should not be changed in any particular, at least during the War, as it constitutes one of the strongest bonds of "Im-

perial Union." The Memorial urged that the time was inopportune for revision, and voiced a desire that whatever changes are made should be in the direction of a revision for the whole Anglican Communion.

It was stated that there were sixty-two such Memorials, and that they were signed by upwards of 2000 church people.

On Monday, September the 20th, 1915, the General Synod met in Trinity College, Toronto, in Joint Session. The Primate, who was in the chair, asked that silence be kept for a space for private prayer, before invoking the blessing of Almighty God in audible prayer. The guidance of the Holy Spirit in all the deliberations was then sought.

The Bishop of Huron (Dr Williams) presented the Report of the Committee on Revision, and made a most powerful speech upon the value of the work accomplished. His Lordship moved the following resolution, seconded by Chancellor Worrell:

That the Draft Prayer Book presented by the Joint Committee on Prayer Book Revision, Enrichment and Adaptation be received and considered section by section, as printed in the Draft Book, beginning with the Morning Prayer.

Chancellor Campbell, of Quebec, then read the following protest which he had originally made to the Central Revision Committee at its meeting in Quebec in 1913; against the consideration of the report of the Committee on "Prayer Book Revision, Enrichment and Adaptation" by the General Synod:

I desire to place on record my opinion that the work undertaken by this Committee of the General Synod belongs to the jurisdiction of the Provincial Synod, and here are my reasons: The authority of the members of the Church of England to meet in Assembly and regulate their own affairs was granted by 19–20 Victoria (Canada). This Statute covered Upper and Lower Canada alone, and by 33 and 34 Victoria its effects were extended to Nova Scotia and New Brunswick in 1870 and 1871. The Provincial Synod was organized under 19–20 Victoria in 1861. In 1874 it passed a Canon No. XIII, "of the alteration or addition in the Prayer Book and Version of Scriptures." In

1893 the General Synod was organized without any legal authority therefor, and in the Basis of Constitution you will find "that the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod." You also have the clause: "Nothing in this Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synod now in force." Canon XIII of the Provincial Synod was in force and is still in force, and so the Provincial Synod has still its jurisdiction in the matter now being considered by this Committee, which is a Committee of a voluntary association only.

R. CAMPBELL.

January 8th, 1913.

The Primate stated in answer that full opportunity will be given to discuss this matter in the Provincial Synods.

The work of Revision was greatly facilitated by the Joint Sessions of the Upper and Lower Houses, the Bishops sitting around a long table in the centre of the hall, and the clergy and laity in their accustomed places. The advantage of such close consultation, and of mutual co-operation cannot be over-estimated. And there appeared to be no disadvantages.

The Draft Book was then taken up in sections, and considered in every detail. The deepest interest was taken in the whole question. There were from time to time amendments offered, and almost every phase of Prayer Book revision was presented in some form or other. The debates showed a keen interest in the Prayer Book itself, in some cases a deep knowledge of its contents, and always a most reverent desire to preserve its integrity, and to see that it was unimpaired in its essential features. There were in evidence learning, a large knowledge of detail, practical information as to the value of the Prayer Book in worship and the deepening of the spiritual life, and a wide experience of the needs of the Canadian Church.

The debates often reached a high level of eloquence, for men's hearts were deeply stirred, and the questions at issue made a deep and pervading appeal to the best that was in

them, touching as they did the religious life, and its growth and development. There were at times amidst all the earnestness that prevailed touches of wit and humour, sometimes scintillating in character, for there was Irish blood in the assembly, sometimes dry and "pawky" as is the Scottish manner, and sometimes keen and kindly as is the English variety at its best. There were times doubtless when a touch of wit won a vote, and there were certainly others when it saved a situation. The "most potent, grave, and reverend signiors" amongst them all were not proof against that spirit of humour, which an ancient sage declared "was the only test of gravity."

The prevailing spirit was one of intense earnestness, as if the fate of the Church depended on the speech, or vote, or action of each individual delegate. The Prayer Book was looked upon as a most solemn trust, which in all its glory, its beauty and its power, must be handed down unimpaired in the least degree to all succeeding ages. The vote on each question was regarded as a rich privilege only to be used for the wisest ends. The delegates felt themselves to be stewards of the things of God, for which they must give an account.

There was on the whole a commendable lack of party spirit, or any attempt to serve merely personal ends. This may have been due to the splendid chairmanship of the Primate, who conducted the business of the joint-session with courtesy, consideration, firmness, resource and sincerity; and in some measure at least to the wise safeguards placed around the work of revision at its inception, for men are only men, and men of strong conviction love to see their views prevail. But apart from one or two instances on the part of advocates who probably thought that they were doing God service, there was no evidence of the spirit of division. All were of one heart, and of one mind, and zealous in spirit in a united endeavour to preserve all that was good, while they were bringing our incomparable Book into a more harmonious relationship with modern needs.

It would be an invidious task to mark out above others those who were conspicuous in debate. No one, however,

will find fault if attention is fixed upon the most outstanding figure, that of the Bishop of Huron (Dr Williams), who whether in the presentation of the report, or in the explication of the subject matter, stood out above others, by the clarity of his statements, and the thoroughness of his exposition. And it will not be questioned, when the statement is made that the speech of the Synod, in learning, in mastery of the subject, in scholarship, in influence upon the mind, was that delivered by the Bishop of Ottawa (Dr Roper) on the Athanasian Creed.

The subject matter, that is to say the text decided upon, the various changes made by way of enrichment or revision, will be found under their appropriate headings, whether in Morning or Evening Prayer, the Holy Communion, or wherever else. It would only be confusing to the ordinary mind if the alterations actually made were treated separately, as they were introduced, discussed and acted upon at each session of Committee or Synod.

The study of all the changes made, either in the form of adaptation, enrichment or of revision, was at last completed, after long hours of intense application, and the time came for the final resolution of approval or otherwise. This resolution was most fittingly offered by the Bishop of Huron (Dr Williams), seconded by Chancellor Worrell, the two outstanding Churchmen who had piloted the barque through every troubled sea to the desired haven.

Approval of the Book.

It was moved by the Bishop of Huron, seconded by Chancellor Worrell:

That the Prayer Book as now revised, adapted and enriched, be approved as a whole and as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

It was moved by Rev. W. B. Heeney, seconded by the Archbishop of Algoma (Dr Thorneloe):

THAT this Synod wishes to place on record its appreciation of the long, patient and excellent services rendered to this Synod and the Church in this country by the members of the Prayer Book Revision Committee, and in particular of the Chairman, Dr Williams, the Lord Bishop of Huron.

On the vote being taken in the Lower House it was decided in the affirmative by a standing vote, the appreciation of the work of the Bishop of Huron (Dr Williams) being especially noted by continued applause.

On the vote being taken, the Upper House concurred by a standing vote.

The Bishop of Huron (Dr Williams) made a suitable reply.

The Secretary of the Revision Committee was then authorized to supervise the publication of the Book, and to certify to the accuracy of the text. He was also appointed the Custodian of the "Revised Book of Common Prayer."

The necessary step, after approval, was the introduction of a Canon to give official sanction to the Book, and to place it upon a legal basis. A Canon, it is perhaps unnecessary to state, is introduced and passed upon at one session of Synod, but needs to be confirmed at the next session of the Synod.

It was moved by Chancellor Worrell, seconded by Mr Matthew Wilson and resolved:

WHEREAS, all matters of doctrine, worship and discipline have been regularly placed within the jurisdiction of the General Synod; and,

WHEREAS, the Revision, Adaptation and Enrichment of the Book of Common Prayer is a matter affecting the worship of the Church and therefore regularly within the jurisdiction of this Synod; and,

WHEREAS, the General Synod, at its Session held in London in 1911, did appoint a Committee to make such Revisions, Adaptations and Enrichments of the Book of Common Prayer, as were necessary to meet the needs of the Church of England in Canada; and,

WHEREAS, the General Synod, at the same time, did issue certain safeguards in order to ensure that the Book of Common

Prayer should remain unimpaired in doctrine and principle, and that all Revisions, Adaptations and Enrichments should be in harmony with the mind of the Episcopate of the whole Church, as expressed in Resolution XXVII of the Lambeth Conference of 1908; and,

WHEREAS, the Book of Common Prayer has been revised, adapted and enriched by the said Committee in accordance with the aforesaid safeguards, and is now presented to this Synod:

THEREFORE, be it resolved that the following Canon be adopted and numbered Canon XII:

CANON XII.

On the Book of Common Prayer.

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which has been revised, adapted and enriched by this General Synod, at its Session held in the City of Toronto in the year 1915, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

2. Six official copies of the book shall be kept; one with the Registrar of the General Synod; one at the Department of Archives at Ottawa; and one with the Metropolitan of each Ecclesiastical Province, namely, one with the Metropolitan of the Province of Rupert's Land, one with the Metropolitan of the Province of Ontario, one with the Metropolitan of the Province of Canada, and one with the Metropolitan of the Province of British Columbia.

3. Each official copy shall be signed by the Primate on behalf of the General Synod.

4. This Canon is passed under and subject to Section No. 4 of the Basis of Constitution, and Section No. 31 of the Constitution, and under all the powers of the Synod, and it shall come into force on a day to be proclaimed by the Primate.

This Canon passed both Houses of Synod on the ninth day of the seventh session. An amendment offered by Chancellor Davidson, in much the same tenor, but sending the Book to the different Provincial Synods and to the Diocesan Synods as well; keeping the Committee alive and inviting it to examine the Book "anew"; instructing it to

study suggestions made to it by Provincial Synods and others; approving of the Draft Book, and ordering it to be put on sale throughout the Dominion; and finally disposing of the whole subject in this wise: "and that the further consideration and adoption of the said Prayer Book for use in the Church of England in Canada stand over until the next Session of the Synod"; did not receive the sanction of the Lower House, and as a consequence, did not reach the Upper House.

It was moved by Mr Matthew Wilson, seconded by Chancellor Worrell:

THAT it be referred to the Committee on Prayer Book Revision and Adaptation to consider and report at next Session of the Synod upon: Any words, phrases, expressions or obvious errors in construction or printing of the Prayer Book as approved; and any addition or omission, or any suggestion remitted to the Committee, or any further additions or amendments which the Committee may deem worthy to recommend or report in regard to the Book, the contents or the construction thereof—all subject to the limitations heretofore governing the Committee.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

It was moved by Chancellor Martin, seconded by Mr M. Wilson:

THAT a copy, duly certified, of the Prayer Book as approved, be sent to the Metropolitan of each Ecclesiastical Province, with the request that the same be submitted to the Synod of the Province for acceptance.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

It was moved by Chancellor Martin, seconded by Dean Schofield:

THAT the Committee on Revision be instructed to consider the advisability of arranging with the publishers as soon as possible so that the Prayer Book, as approved, may be put on sale.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

The House of Bishops then took a most practical step. And having decided upon the principle, they sent the following Message to the Lower House:

MESSAGE No. 38.

Subject—Permissive use of Draft Prayer Book.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution:

THAT, in order to enable both Clergy and People to become familiar with and to judge by practical experience the value of the changes approved by this Synod in the Book of Common Prayer, the Book of Common Prayer, or portions thereof, as revised and approved by this Synod, be, with the sanction of the Bishop of each Diocese, permitted for *temporary or occasional use, according to the discretion of the Bishop,* until the next meeting of this Synod.

This permission does not extend to the proposed use of the Athanasian Creed until the same has been finally adopted and confirmed; and that this resolution be communicated to the Lower House for information.

(Signed) S. P. RUPERT'S LAND, *President.*

Sept. 25th, 1915.

In the Lower House it was moved by Chancellor Worrell, seconded by Dr Abbott-Smith, and resolved:

THAT Message No. 38 from the Upper House, *re* permission to use the Draft Book of Common Prayer, as approved by the Synod, be received and entered in the Minutes.

The question of the publication of the Book, and its circulation throughout the constituency concerned, was one in

which the Cambridge University Press had special interests For the Great War had increased the cost of publication, and the handling of business enormously. They met all the difficulties of the case with fine courage, and in a most liberal spirit. They at once agreed to publish one edition, and in sufficient numbers to allow the Church in Canada to make an experiment in the actual use of the Book in the Church services. And with commendable enterprise, by Christmas 1915, an edition of 50,000 copies was placed on sale. The Book was well received, but as the question of finality was not as yet settled, it naturally enough did not come into general use.

CHAPTER X

FURTHER ENRICHMENTS—NEW SERVICES—THREE YEARS' STUDY

It was the general impression amongst those who took part in the deliberations of the great council of the Church, the General Synod of 1915, that the work of revision had been completed. The Canon of course needed confirmation at the next Session before it could become operative. All that was needed was to put the cap-stone to the edifice which had been so long in building.

But the resolution of Mr Matthew Wilson, re-appointing the Committee, and the instructions given to it, made it possible to re-open many questions. And there were the Provincial Synods to be dealt with as well, for the Book was sent to them for their approval. The General Synod itself remitted certain matters of detail to the Committee; and the resolution appointing it gave large room for further enrichment by its terms: "any further additions or amendments which the Committee may deem worthy to recommend or report in regard to the Book, the contents or the construction thereof."

There was some fresh blood on the new Committee charged with any further work of revision or enrichment. Twenty-one new names appear on the General Committee, viz.: The Prolocutor (*ex officio*), Deans Llwyd and Starr, Archdeacons Webb, Heathcote and Dobie, Canons Smithers, Vroom and Kittson, Precentor Tucker, Provost Macklem, Principals Waller, Seager and Vance, Rev. R. W. E. Wright, Chancellor Crease, Capt. A. J. B. Mellish, Messrs L. A. Hamilton, Thomas Mortimer, W. F. Cockshutt, M.P., and J. H. McGill. The different sub-committees (the Central Revision Committee, the Committee on the Lectionary

and Calendar, the Committee on the use of the Psalter and the Special Services Committee) had been discharged with every mark of appreciation. An Executive Committee was now formed to deal with all aspects of revision. The following new members took their seats, and gave of their thought, their time and their energy to the work. Dean Neales of Fredericton, Principal Seager of St Mark's Hall, Vancouver, Principal Waller of Huron College, London, and Mr L. A. Hamilton, of Toronto; while Canon Simpson, of Charlottetown, P.E.I., took the place of President Powell, who had passed to his rest.

The Executive Committee met for the purpose of carrying out the duties laid upon the Committee, on the 17th September 1917, in the School Room of the Church of the Redeemer, Toronto, and on the 9th January 1918 in St James' Cathedral Parish Hall, the Primate taking the chair on both occasions. The General Committee met in the latter place on the 11th January 1918, and sat until the 15th January; the Primate presided for the first two days, and the Bishop of Huron for the rest of the session.

There was much business before the Committees concerned, and the working days were long and arduous.

The following resolutions had been referred to the Committee by the General Synod.

(1) The motion by Rev. C. W. McKim, seconded by Dean Paget, and resolved:

THAT in the Form of Prayer to be used at Sea, the words in the second Rubric which read "In His Majesty's Navy" be struck out; and also that the first prayer be altered to the form adopted by the Church of Ireland.

And also

THAT the Thanksgiving for Victory, in the Form of Prayer to be used at Sea, beginning "O Almighty God, the Sovereign Commander of all the world," be placed among the Prayers and Thanksgiving upon Several Occasions.

(2) The motion by Archdeacon MacKay, seconded by Archdeacon A. J. B. Dewdney, and resolved:

THAT the Committee be requested to consider the advisability of printing at the beginning of the Book of Common Prayer, directions for finding the places in this book.

(3) The motion by the Bishop of Ottawa (Dr Roper), seconded by Dr Millman, and resolved:

THAT the Memorial of the Sunday School Commission on pages 94–95 of the Convening Circular be referred to the Prayer Book Revision Committee, with instructions to add to the Prayer Book prayers for the Sunday Schools of the Church.

(4) The motion by Canon Powell, seconded by Archdeacon Ingles, and resolved:

THAT the Committee be instructed to make some provision for the recognition of July 1st (Dominion Day).

(5) The motion by Mr L. A. Hamilton, seconded by Mr Thomas Mortimer, and resolved:

THAT the compilation and introduction of a form of service for the Admission to the Office of Lay Readers be referred to the Prayer Book Committee for consideration and report.

(6) The motion by Archdeacon A. D. Dewdney, seconded by Archdeacon Newnham, and resolved:

THAT the special Committee consider and provide for some reference in the Title of the Form of Thanksgiving for Harvest, to denote it as that to be used on the day of National Thanksgiving, and further, that a Thanksgiving for all national blessings as such, be provided.

The Provincial Synod of Rupert's Land had intended to deal with the question of Prayer Book Revision and the advisability of confirming or otherwise Canon XII, at its seventeenth meeting at Edmonton in August 1916. The Metropolitan (Dr Matheson) in his Charge, spoke most strongly of the Revision of 1915.

REVISED BOOK OF COMMON PRAYER

You are aware that, after three years of very painstaking work, the committee appointed by the General Synod to prepare a revised and enriched edition of the Prayer Book, submitted

to the meeting of that body, last September, a draft copy of the proposed book. The two houses of the Synod in joint session spent several days in careful and detailed examination of all the changes and additions proposed, within the limits and safeguards laid down in the instructions given to the committee. After a full, frank, and, I may add, a most illuminating discussion and investigation, reaching to the very words and phrases in the various changes, the revised book was adopted as "The Authorized Book of Common Prayer of the Church of England in Canada."

Canon XII, under which this was done, is, by the basis of the Constitution of the General Synod, subject to affirmation three years hence before it becomes law. Also, under Section 4, it cannot become binding in our Province until it has been accepted by this Synod. In the meantime, till the meeting of Synod in 1918, the House of Bishops of Canada, in order to familiarize the Church people with the book and experimentally to test its suitability, has granted its permissive use in the public services of the Church, subject, of course, to the sanction of each Diocesan Bishop in his own Diocese. This permission, I may add, does not extend to the proposed method of reciting the Athanasian Creed. It was hoped that copies of the book would have been available for purchase by the end of 1915, but, owing to conditions in the paper market and other causes produced by the war, the publishers did not find themselves able to bring out the book, and they have informed us that the first issue will be limited to one edition, instead of several, as was expected. If the book had been in the hands of the Church people of this province for the past few months, as was intended, I had hoped that this meeting might have had an opportunity of making any suggestions and recommendations, arising out of their experience of the book, to the revision committee, in accordance with the resolution passed in connection with the enacting of the Canon adopting the book. I do not know whether it is necessary for me to add here what I have already stated in many of my public utterances on the subject, and that is, how warmly I approve of the book. In the changes made it may not go as far as some would have wished, or again it may go in some directions a little farther than others would have desired, but on the whole it affords a safe, sane and conservative revision, and adds many useful adaptations and

enrichments. Suffice it to say that not a few very thoughtful men, who came to the meeting last September prepared strongly to oppose the draft book, came away, after hearing what was said on both sides, cordially approving of it.

It was perhaps unfortunate that the Churchmen of the great North-West had not been able to study the Revised Prayer Book (1915) before this meeting of their Provincial Synod. They were in possession of the new Book within a few weeks of the time of their meeting. It was too late however for official action.

The Diocesan Synod of New Westminster sent in fourteen exceptions and recommendations. These suggestions also came before the Provincial Synod of British Columbia, and finally took the following form:

Copy of a Resolution passed by the Synod of the Ecclesiastical Province of British Columbia, at Vancouver, B.C., at its Meeting held Thursday and Friday, May 3rd and 4th, 1917.

Moved by the Bishop of British Columbia (Dr Schofield), seconded by the Bishop of Kootenay (Dr Doull), that this Provincial Synod of British Columbia respectfully requests the fullest consideration by the Revision Committee of the following amendments to the Revised Prayer Book, all of which have been adopted by this Synod:

THAT whereas an essential feature of Revision and Adaptation must be the removal from the Prayers of obsolete words or words that have changed their meaning; and whereas this principle has been carried out in some prayers and not in others; therefore this Provincial Synod petitions the Prayer Book Revision Committee to express all such words and phrases in their present day equivalent; that the whole question of the Athanasian Creed be referred back to the General Synod for reconsideration;

THAT the Section "Prayers and Thanksgivings" be enriched by the addition of Prayers of Thanksgiving, especially a form of Thanksgiving "for God's Blessing upon Missions"; and also a Prayer for "Those in Temptation."

THAT in the Section "Collects, Epistles, and Gospels" the title at the head of each page be made to correspond with the Section beginning on that page: that in the Service "for the Solemnization of Matrimony" the paragraph on page 395 beginning with "secondly" on line 17 be referred back to the General Synod with the request that for the words "and for a protection against sin" there be substituted the words "and that the members of Christ's Body may keep themselves undefiled";

THAT in the Office for the "Visitation of the Sick" the words "if necessity so require" be substituted for the words "if circumstances so require" in the third line of the opening rubric;

THAT the Office for the "Burial of the Dead" be enlarged by the addition of a form of "Committal" for use at a cremation;

THAT the whole of the "Commination Service" as far as the rubric before the 51st Psalm be struck out, that the title be "A Penitential Office to be said on the First Day of Lent and at other times in the discretion of the Minister or as the Ordinary shall appoint; that the rubric before the 51st Psalm be amended to begin "the people shall" instead of "then shall they all";

THAT the Psalter be pointed in order that the whole congregation may have a better opportunity of joining in the chanting of the same;

THAT the "Form of Prayer to be used at Sea" be referred back to the General Synod with the request that it may be so altered as to meet the circumstance of the Church of England in Canada, especially mentioning the term "our Island," page 647, line 20;

THAT the whole section, pages 731 to 774 be referred back to the General Synod for careful revision and to consider the addition of a Short Form of Family Prayer;

THAT the "Act of Uniformity," pages 5 to 11, be removed from the Book;

and that the President be requested to forward a copy of this resolution to the Chairman and Secretary of the Revision Committee.

Carried—the House of Bishops concurring.

We hereby certify that the foregoing is a true and correct copy of a resolution passed by the Provincial Synod of British Columbia at a Meeting held in Christ Church School-

room, in the City of Vancouver, B.C., on Thursday and Friday, May 3rd and 4th, 1917.

F. H. CALEDONIA, *Metropolitan.*
CHARLES R. LITTLER, *Secretary.*

The following resolution was also passed at the same Meeting:

Moved by Dr Seager, seconded by Archdeacon Heathcote, that this Synod respectfully point out to the Revision Committee that in the new Lectionary it is possible that the Story of our Lord's Death may never be read on a Sunday Evening in the course of the Church's Year, and strongly urges that this possibility be removed.

Carried—concurred in by the House of Bishops.

I hereby certify that the above is a true and correct copy of a resolution passed by the Provincial Synod of British Columbia, on Friday, May 4th, 1917.

CHARLES R. LITTLER, *Secretary.*

The Diocesan Synods in the Province of British Columbia made many more amendments, proposals and suggestions. It is remarkable that the great central and western Dioceses of Canada (except Qu'Appelle), from the borders of the Province of Quebec to the Rocky Mountains, received the Revision of 1915 without any suggestions in the way of amendment, with the solitary exception of the form in which the Athanasian Creed and its governing rubric were printed; while the ecclesiastical provinces on the Atlantic and Pacific sea-boards offered many amendments to the Prayer Book as then revised.

The Provincial Synod of the Ecclesiastical Province of Ontario made five recommendations, which were stated in a telegram in the following terms:

1. Insert Apostles' Creed in Burial Service.
2. Correct misprints: "ure" page 9; "asswage" page 130.
3. Change notice of Communion to follow All Saints' Day.
4. Further revise Old Testament Lectionary.
5. Permit use of Communion Office alone late Celebration once each month.

The Metropolitan of Ontario (the Most Rev. Dr Thorneloe) presented personally the following resolution; which had been duly passed by both Houses of the Provincial Synod of Ontario:

That Canon No. XII of the General Synod passed at the Seventh Session of the General Synod of the Church of England in Canada and relating to the Book of Common Prayer, be and the same is hereby accepted by the Synod of the Province of Ontario, but in pursuance of the said Canon XII, this Provincial Synod does not accept the provision made in The Book Annexed for the manner of recitation of the Athanasian Creed.

The Provincial Synod of the Ecclesiastical Province of Canada (Nova Scotia, Fredericton, Quebec and Montreal) made a large number of recommendations. The following is the Memorandum or Report of the action of the Provincial Synod of Canada, regarding the Revised Book of Common Prayer.

At the 22nd Session of the Synod of the Ecclesiastical Province of Canada, held in the City of Montreal, the Upper and Lower Houses met in Joint Session on the 3rd day of October 1917, for the consideration of the Revised Prayer Book (1915), submitted to it by the Metropolitan (Dr Worrell) under Resolution of the "General Synod of Canada," and also a Memorial from the Synod of the Diocese of Quebec in reference thereto.

The Certified Copy of the Prayer Book, received by His Grace the Metropolitan, was presented by him; and a Memorial from the Diocese of Quebec was read.

This Memorial took exception to the "many and varied optional uses in the Order of Morning and Evening Prayer"; to the "optional disuse of the Litany on all occasions, excepting on one Sunday in the month"; "the treatment accorded to the Athanasian Creed"; "the change of the word 'shall' for 'may' in the first rubric at the close of the office for the Administration of the Holy Communion"; "the permissive delay in bringing children to Holy Baptism, to the fourth, and not later than the fifth Sunday after

birth"; "the permission granted to allow the disuse of the Office for the Visitation of the Sick and the substitution of another office compiled by the judgment of each individual priest."

The last objection was founded upon the change in the first rubric in "The Order for the Visitation of the Sick," which now reads, "nothing in this Order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the Order here set forth."

The objections taken to the Revision of 1915 were not very serious in character. The argument upon which the prayer of the Memorial was based was more difficult to deal with, for it was framed in the very height of the Great War, and at the time that the view was gaining currency that the Church would have to deal with entirely different conditions in a new world.

The claim made in the Memorial was as follows:

The present condition of the whole world is greatly disturbed, and that devout consideration which it is most desirable should be given to such a work as this of Revision, cannot now be fully secured.

We further consider that the new outlook which the conclusion of the war will create, the new circumstances and problems which will arise and the new conditions of relationship between the different parts of the whole Church, as represented by the Allies, which may develop, ought certainly to be awaited so as to govern our final action.

In the judgment of the Synod of the Diocese of Quebec, it will be wiser also to await the action of other parts of the Anglican Communion, so that fuller wisdom than our own and fuller co-operation may assist us in producing a Revision which may prove to be more worthy and more acceptable to the members of the Church in Canada and to those of the Anglican Church at large than is the proposed Revision.

And your Petitioners, therefore, pray that this Provincial Synod do now, in its wisdom, decline to give its approval to the Revision of the Book of Common Prayer as set forth by the General Synod of the Church in Canada, in 1915.

The following Resolution was adopted by both Houses:

THAT the memorial of the Synod of Quebec, without endorsation of all the reasons therein stated, be received, and that the Provincial Synod does now, in its wisdom, decline to give its approval to the revision of the Book of Common Prayer in its entirety, as set forth by the General Synod of the Church in Canada, in 1915, other than as the accepted basis for further revision and enrichment, and recommends delay before final action be taken.

The Revised Prayer Book was then taken up and considered, Service by Service, and Resolutions adopted as follows:

1. THAT the lessons for Mattins on the eves of certain festivals be omitted.

That whereas alternative lessons are provided in most cases for Sunday morning and evening, if possible a table of lessons be arranged, extending over two years, without alternatives, thus ensuring the reading to Sunday Congregations of a wider series of lections than the present table now provides, and also that, in order to make the method of selection of daily lections simpler, the daily calendar be arranged upon the basis of the ecclesiastical year instead of the civil year as now provided.

2. That the attention of the Committee be called to the fact that when the special Second Lessons are used in Lent, St Mark is largely omitted, while St John is read twice over, once in Lent and again in May and June; also that many of the special Lenten Lessons from Proverbs are unsuitable.

3. That at the foot of pages 26 and 27, the word "Next" be inserted after "Sunday."

4. That the contents of page 450, concerning proper Psalms, be printed in full on page 35 instead of in part only.

5. That the table of coincidence of festivals, as approved by the Bishops of Canterbury Convocation, 1914, be inserted as Section 10 on page 22.

6. That on page 2, the words "The Dominion of" be deleted, and that the signatures "S. P. Rupertsland and W. J. Armitage" disappear, and the words "By the Primate of all Canada" be substituted.

7. That the words "The Dominion of" be deleted on page 1.

8. That the Rubric, page 68, concerning shortening of Morning and Evening Prayer, be altered so as to ensure, as far as possible, the retention of the scriptural portions of the Offices and to preserve their ancient structure.

9. That in the Collect for Clergy and People, the words "And other Clergy" be struck out, and the words "Priests and Deacons" be inserted in their place in Morning and Evening Prayer.

10. That this Synod cannot accept the form in which the Athanasian Creed is printed in the Draft Book, nor the permission inserted in the Rubric preceding to omit, at the discretion of the minister, certain clauses of the Creed.

11. That a petition for Miners and Fishermen be inserted in the Litany.

12. That the Committee be asked to provide a special prayer of thanksgiving for the safe return of Seamen and Fishermen.

13. That it is desirable that suitable Collects, Epistles and Gospels be provided for optional use on black letter days, and for Ember Seasons and Rogation Days.

14. That the Rubric relating to the Anthem on Good Friday be altered to read "At Morning Prayer the following shall be sung or said instead of the Venite."

15. That this Synod, while recognizing with satisfaction the permission given in the Book of Common Prayer, as amended and approved by General Synod, to use both the Prayer of Oblation and the Prayer of Thanksgiving immediately preceding the Gloria in Excelsis ("Glory be to God on high") in the Communion Office, desires to express its regret that nothing has been done in the way of rearrangement of the Prayers following the Ter-Sanctus ("Holy, Holy, Holy") according to the order of the Scottish or American Liturgy, which follows the model of the Eucharistic Prayer of Consecration in the purest ages of the Church.

16. That this Synod recommends to General Synod the provision of a proper preface in the Office of Holy Communion, for the festival of All Saints and other Saints' Days.

17. That the following notice of motion be received and referred to the Prayer Book Committee: "That the Psalms of David be used so that the whole book shall be read through once in every two months, instead of once in every month as heretofore."

18. That the Committee be asked to take into consideration the division of the Psalter for recitation on the week days of the month, once in each month, also the appointing of special Psalms for Sunday worship.

19. That words to the effect that children should be brought to Baptism at the earliest possible moment after birth, be included in the new Rubric.

20. That directions be placed in the Prayer Book giving instruction regarding Lay Baptism, in case of necessity, as recommended by the Canterbury Convocation in 1914.

21. That the Committee be requested to lay before General Synod the real need of a simplification of the language of the Exhortations to parents and God-parents at Holy Baptism, in order that the tremendous truths embodied in this Exhortation may be well and plainly understood.

22. That the arrangement of the Church Catechism, in the new American Report, be studied with a view to adoption and further adaptation according to sound educational principles.

23. That the question of adopting the Revised Version of Acts 19, verse 1, and following, for the A.V., in the lection appointed to be read in the Order of Confirmation, be referred to the Committee.

24. That the Articles of Religion be printed after the Service for the Consecration of a Church, at the end of the Book.

25. That the table of kindred and affinity be printed before the Marriage Service.

26. That the Psalms mentioned on page 35 (113, 126, 132) be inserted in Rubric 1, page 733.

27. That provision be made for dedication festivals, in addition to the Dedication of a Church, in the way of special Psalms, Lessons, Prayers, Collect, Epistle and Gospel.

28. That a memorial be presented to the General Synod of Canada, from this Provincial Synod of Canada, praying that Canon XII, adopted by the General Synod at its seventh session, 1915, on the Book of Common Prayer, be not confirmed or finally adopted until the revision of the Prayer Book has been finally finished and finally approved, with the consent of this Ecclesiastical Province of Canada.

The following resolutions were also adopted:

(A) That a memorial be sent to the General Synod of the

Church of England in Canada, asking for the providing of a special Collect, Epistle, and Gospel in the revised Prayer Book, for use when the new-married persons desire to receive the Holy Communion at the time of their marriage.

(B) That a memorial be sent to the General Synod of the Church of England in Canada, asking for the providing of an Epistle and Gospel in the Order for the Burial of the Dead, for use when those in sorrow and bereavement desire a special celebration of the Holy Communion previous to or on the day of the burial of their departed relation or friend.

There was a desire on the part of members of the Provincial Synod of Canada to improve in some particulars certain lections, which it was felt were incomplete. This found expression in the following resolution:

Moved by Rev. H. M. Little, seconded by Canon Scott,

THAT this Synod desires to point out to the General Synod that, in the matter of the Lectionary, in the reading of the Lessons in the daily sequence of the 1st Epistle to the Corinthians, Chapter VII, v. 25 to end and XI, 2–17, have been omitted, and it respectfully requests that these omissions be rectified.

Carried in the Lower House. The Upper House concurred.

It was also felt, by some members at least, that the three longer exhortations in the Communion Service break up the sequence of the Service, and bring in an element of confusion, and that they might for all practical purposes be of more advantage if printed at the end of the Service. The following resolution was brought in to cover the point at issue.

Moved by Canon Scott, seconded by Archdeacon Paterson-Smyth,

THAT the Synod respectfully requests the General Synod to order that in the New Prayer Book the three longer Exhortations in the Communion Office be printed at the end of that office.

Carried in the Lower House. The Upper House concurred.

There was a resolution, similar in effect to (A) and (B),

above, from the Diocese of Algoma. And one from Ottawa in regard to the prayer of Consecration in the Communion Office.

The Deanery of Quebec (the Ruri-Decanal Chapter of Quebec City) sent in fifty-one recommendations to the Revision Committee, many of which had been before their own Diocesan Synod, and had also been presented to the Provincial Synod of Canada. There was also a minority report from this Deanery Chapter. It was a matter of regret that the Churchmen of Quebec Diocese, who had been foremost in the work of revision in its earlier stages, left their suggestions until the last moment. It is true that in Canon Scott they had a representative who was a veritable host in himself, and who left no stone unturned in his effort to have the views he held prevail. There were suggestions from several Ruri-Decanal Chapters as well, notably from the Deanery of Annapolis. And many churchmen were in evidence, and forwarded to the Committee their views on the work of revision.

The Synod of the Diocese of Qu'Appelle met in May 1918. The Revision of 1915 had been in the hands of its members for more than eighteen months. The following Resolutions were passed, and copies ordered to be forwarded to the Secretary of the Provincial Synod of Rupert's Land, and to the Secretary of the General Synod.

1. That the paragraph on page 68 of the New Book, with the two notes, from the words "upon any days" to "approval of the Bishop," be deleted.

2. That in the Prayer for the Clergy and People, appointed to be said at Mattins and Evensong, the words "Bishop and other Clergy" be altered to read "Bishops and Clergy."

3. That in the combination of services the words "may begin Morning Prayer with the versicle, 'O Lord, open Thou our lips'" be inserted between the words "Minister" and "may end." This is recommended for use on week days only.

4. That in the second rubric at the end of the Third Collect at Mattins and Evensong the words "or such other Prayers as may be approved by the Bishop" be inserted after the word "Litany."

5. The Synod desires to protest against the form of the Athanasian Creed as printed in the Revised Prayer Book, and to ask the Revision Committee of the General Synod so to direct that the Creed be said in its entirety at least once a year on Trinity Sunday, at either Morning or Evening Prayer, retaining therewith the explanatory clauses as in the Revised Prayer Book.

6. Prayers for the Departed. Your Committee recommends the use of the two Prayers from the Scottish Prayer Book, as recommended by the Provincial Synod of Canada.

7. That the word "himself" be substituted for the word "itself" in the Epistle for the Eighth Sunday after Trinity.

8. That permission be given to use, when desired, the first Prayer of Thanksgiving (commonly known as the Prayer of Oblation) immediately after the present prayer of Consecration, introduced by the word "Wherefore."

9. That the third rubric at the end of the Communion Service be deleted.

10. That proper Collects, Epistles and Gospels be provided for the Marriage Service, Dedication Festivals, Rogation and Ember Days, and for Burial and Memorial Services; for St Patrick's Day, St George's Day, and such other days as are commemorated in the Calendar of the Book of Common Prayer.

11. In Private Baptism, that paragraph 89, Report of Convocation of Canterbury, be adopted.

12. The Anointing of the Sick. Your Committee recommends the authorization of the Laying-on of Hands and the Anointing of the Sick with Oil, and also the provision of suitable prayers in accordance with Acts 28. 8 and St James 5. 14.

13. That the Calendar of Days in the Psalter, as printed in the New Book, be corrected to correspond with that in the Old Book.

14. Your Committee recommends that Biddings be used, but not Versicles and Responses.

15. That forms of Family Prayer be provided.

16. That forms of Prayer for Sunday Schools be provided.

It was decided by the Committee to take up the recommendations in the following order: (1) Business sent to the Committee by the General Synod; (2) Recommendations from the Provincial Synods; (3) Resolutions from Diocesan

Synods; (4) Business offered by other Church bodies, and by individuals.

There was no suggestion that came from any quarter which did not receive the most careful consideration from the Committee, and the most sympathetic treatment, whatever its subject matter.

In this chapter it will only be possible to deal with the larger issues, as the actual changes made in the text will appear, under their appropriate headings, in Chapters XIV to XL.

The General Synod of 1915 had altered the method of paging the Book, which had been recommended by the Committee, and had paged it throughout in Arabic numerals. It may save confusion of thought if the reader will remember that the references from Provincial Synods and other bodies, are to the revision of 1915, as paged throughout in Arabic numerals. Professor Abbott-Smith was successful in restoring the former method of paging the preliminary matter in Roman numerals, according to ancient custom.

On the suggestion of the Bishop of Kootenay (Dr Doull), the principle was adopted of having the title at the head of each page made to correspond with the section beginning on that page. This was afterwards extended to the Psalms, making it much easier to find the Psalms for the Day and their number.

The request of the Provincial Synod of British Columbia to have Family Prayers added to the Book was adopted, although the House of Bishops had rejected the principle at General Synod.

Dominion Day was inserted amongst the Solemn Days for which Particular Services are appointed, on the motion of the Bishop of Columbia (Dr Schofield).

The recommendation of the Provincial Synod of Canada, that suitable Epistles and Gospels be appointed for Ember and Rogation Seasons was accepted. From the same source came the suggestion of the adoption of the directions giving instruction regarding Lay Baptism, as recommended by the

Canterbury Convocation, which was accepted by the Committee. The excellent arrangement of the matter of the Catechism in the Report on American Revision was adopted at the suggestion of the same Provincial Synod.

It was decided, on the motion of Canon Plumptre, to have a page of directions for finding places in the Prayer Book.

It was decided that An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, primo Elizabethæ, be printed in the Official Copies of the Prayer Book, and also in Desk Copies, but that in all other editions the Act be not printed, and that a reference to it only be made in other editions.

The Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, primo Elizabethæ, will be found in the official copies and in desk copies.

The new Lectionary of the Church of England, with some amendments, was adopted instead of the Canadian Lectionary of 1915.

The Table of Coincidence of Festivals, suggested by the Provincial Synod of Canada, was accepted.

It was decided, in accordance with the resolution of the same Synod, that the words of authorization in the Book be: "Issued by the Authority of the General Synod of the Church of England in the Dominion of Canada," but that in all Official Copies of the Book of Common Prayer the signatures of the Primate and of the Custodian of the Book of Common Prayer be attached.

The following enrichments were made: A Prayer for the Parish (p. 52), one for Sunday Schools (p. 53), a General Intercession (p. 61), for Memorial Services and other occasions (p. 62), a Prayer for Help to bear Bereavement (p. 62, by General Synod itself), a Thanksgiving for a safe return from Sea (p. 64, recommended by the Provincial Synod of Canada), and a Bidding Prayer (p. 66, on the recommendation of the Deanery of Quebec). An additional Collect for Christmastide was provided (p. 78); a Thanksgiving for a woman after Childbirth was added (p. 364) on the recommendation of the

Deanery of Quebec, the passages of Holy Scripture, at the end of the service for the Visitation of the Sick, were printed in open order, and classified under subjects (p. 365), on the recommendation of the Deanery of Quebec; the Table of Kindred and Affinity was brought into harmony with modern terms (p. 337).

There were also added, by the direct action of General Synod itself at a later stage, Epistles and Gospels at the Solemnization of Matrimony, and at the Burial of the Dead, which had been asked for by the Diocese of Algoma and the Provincial Synod of Canada.

The address in the Solemnization of Matrimony was altered, many requests and suggestions having reached the Committee, asking for a change.

The period of three years' study was used to great advantage, and the enrichments made on the whole were of a most useful character. The Special Services were improved in many different directions, rough edges were polished, and the phrasing of several new or adapted prayers brought into closer harmony with the language of the Prayer Book.

CHAPTER XI

THE GENERAL SYNOD OF 1918
THE FURTHER REVISION APPROVED

The General Synod met in its Eighth Session in Toronto 11th September 1918. The Primate (Dr Matheson) made a most weighty charge to the Synod, on many matters of great importance in connection with the life and work of the Church. It was the address of a statesman, as well as of a presiding Archbishop. His grace said:

Two of the most supremely important duties of this meeting will be the completion of our revised edition of the Book of Common Prayer and the solemn consideration of conditions revealed by the war and the provision for coping with after-war problems generally. In my view, these ought to be given the right-of-way over everything else.

Prayer Book Revision

This work was begun at the meeting in 1911, when a committee was appointed to carry it out. A draft copy of the book as revised, adapted and enriched was presented to the Synod in 1915, and after very full and frank consideration of its contents, it was adopted as "the authorized Book of Common Prayer of the Church of England in Canada." The Revision Committee was instructed to arrange with the publishers to have the book as approved placed on sale as speedily as possible, and the House of Bishops sanctioned its tentative use in the public services of the Church for the three years intervening before the present meeting. In the meantime the Committee on Revision was continued, and was charged with the duty of considering and reporting upon "any words, phrases, expressions or obvious errors in construction or printing of the Prayer Book as approved, and any addition or omission, or any suggestion remitted to the committee, or any further additions or amendments which the committee may deem worthy to recommend or report in regard

to the book, the contents or construction thereof, all subject to the limitations heretofore governing the committee." The committee has had many meetings, and after very careful and thorough consideration of the matters remitted to it, presents to this Synod the result of its labours. It is highly desirable that the work should be completed at this session of our Synod, and that the book should be finally adopted and be in full use throughout our Canadian Church. To me, at all events, this seems desirable, and that for many reasons which I take the liberty of frankly stating. In the first place, it is time that the undertaking should be brought to completion. It cannot be claimed that it has been hurried through, for we have spent seven years over it, and they have not been idle years, but years of close attention and careful devotion to the work. In the second place, I feel that it is due to the publishers that they should as soon as possible have an opportunity by the general sale of the book to reimburse themselves for the very considerable outlay in connection with the preparation of the book. It may be contended that in this they were simply incurring the usual financial risk incident to an ordinary business enterprise, but they were trusting to the bona fides of our Synod to have the book ready for publication within a reasonable period, and besides, they had the precedent of the Book of Common Praise upon which to base their expectations.

Arguments for postponing the issue of our Canadian book seem to be grounded, among others, upon two considerations or contentions. In the first place, there are those who contend that the experience of the war and the testimony of Chaplains and others reveal so many defects in the Book of Common Prayer that it will need to be entirely recast in order to adapt itself to after-war conditions and worship. In reply to this I would say that any of us who have had any extended experience with the work of Chaplains, either in the army or in Government institutions, know well that many modifications, curtailments and adaptations in our present service are necessary to suit the exigencies of such positions. This does not imply that for the normal worship of the Church the old book has outlived its usefulness, and that, while our nation has advanced, the book has remained stationary, and has, therefore, become largely obsolete. I consider that this conception has been greatly exaggerated—

almost hysterically so. Generalizations, based on isolated statements, are often dangerous and unsafe guides, and it seems to me that we have had too many of them in regard to the Prayer Book. I have read with some care the statements published by the noble men who are serving as Chaplains in the present war. I have corresponded with many of them, and I have studied the report of the English Archbishops' Committee on "The Worship of the Church," which is based largely upon the evidence of the Chaplains, and I find that in our present book, as revised, we have anticipated and embodied not only a few, but most of the modifications and recommendations outlined by that committee. I forbear to occupy the time to enumerate all these, but a few instances will suffice. In the matter, for example, of the combination of services, the permissible shortening of the Litany, the revised Lectionary, the Psalter, the permission to proceed from the Benedictus, or Jubilate, to the Communion Service, the shortening or combining of the prayers for the Royal Family, in our last proposal as to the use of the "Quicunque Vult," in all these and in others which I might cite it is most striking to discover how far we have gone in the way of meeting the recommendations of the English Archbishops' Committee. And remember, that committee not only had among its members several Chaplains who had served overseas, but has acknowledged that it was influenced by the reports of other Chaplains, and I repeat that our revised book has, in a large measure, met the desiderata expressed. The fact is, if we could go somewhat further in the matter of the modification of the Psalter, and if our House of Bishops would compose and authorize a more elastic and less formal service for optional use at Evensong, and possibly also provide for, say, once a month a service beginning with a hymn, followed by a sermon and the administration of the Holy Communion without Morning Prayer, I believe that, if we made these additional changes, our proposed revised book would very largely fulfil what are proposed as the needed reforms in the public worship of the Church after the war.

A second reason sometimes given in favour of a postponement of action on our part is that we should wait for a lead from the Church in the Motherland. I yield to no one in my respect, reverence and love for the Mother Church. Indeed, my affilia-

tions during the most formative period of my life and ministry were much more intimately aligned with the Church in England than with that in Canada, and to this day I keep in very close and warm touch with the Great Mother over there. But in the matter of caring for our own domestic arrangements over here, I claim for our Church in Canada the independence of a grown-up daughter in her own household. The affection and loyalty of a married daughter are not marred or minimized because, as a wise housekeeper, she discovers that in the new home she has set up for herself conditions call for some changes and differences from the old home—changes due to new environment, etc. "Daughter I am in my mother's house, but mistress in my own." The Headmaster of one of our schools, in his inaugural address a short time ago, used these significant words: "First, it must be a Canadian school, inspired with love for Canada and in full touch with everything that is worthy in our free Canadian life." That is the destiny which we ought earnestly to visualize before us for our Church. To do its full share in moulding the religious and moral sentiment of Canada, our Church of England in this land must not be a mere exotic, but must be Canadianized, and build up traditions, loyalties, and even literature of its own. And so in the matter of the revision, adaptation and enrichment of a Prayer Book for our Canadian Church, we must have features distinctive of Canada, and it must be adapted to our environment. If we are asked to follow the leading of the Mother Church, we answer that we have been doing so. We have examined all that the able Committees of Convocation over there have so far put forth in the twelve years they have been working, and we have adopted much of it. But we think that the time has come to go forward for ourselves, because we are freer and less trammelled in doing so. And, to be thoroughly frank, there seem to me to be other reasons why waiting for the leading of the Church over there is gravely imprudent. The acute divisions in theological thought and ritual practice threaten two possible dangers, which are these: either an indefinite delay in revision arising from a deadlock, and a consequent leaving things as they are, or the adopting of such drastic changes as will lead to serious cleavage in the Church. We in Canada do not want either of these serious contingencies, and, therefore, I consider that it is the part of wisdom to act for ourselves, and that at

once, and confirm and complete our safe, sane and conservative revision. It leaves the old book in all its preciously beautiful lineaments the same, and in all its valued safeguards, doctrinally and integrally, the same book. And that is what we want. A neighbour from another fold, looking over our garden wall—a wall which may soon, in the providence of God, be pulled down—remarked the other day in regard to some of the drastic changes proposed in England: "When an old garden is being overhauled there is always reason to fear that the discovery may too late be made that something not only old, but also valuable, may be displaced irreparably. Some of us are sedulously trying to cultivate some of the very plants which you seem to want to uproot."

The General Synod of 1918 received the Report on the proposed revisions and enrichments with great satisfaction, and after careful study and debate, and several amendments, which will be treated under their appropriate headings, the Revision of 1918 was accepted with unanimous vote.

And, just here, may well be paid the due meed of praise to the Hon. Clerical Secretary of the Lower House, the Ven. Archdeacon Ingles, M.A., and the Hon. Lay Secretary, Mr Francis H. Gisborne, K.C., I.S.O. (parliamentary counsel to the Canadian House of Commons), for their most painstaking labours, and the accuracy with which they kept the records of the work of Revision in the Joint Sessions of the Upper and Lower Houses of the General Synod.

The final action was thus crystallized:

It was moved by the Bishop of Huron and seconded by Mr Chancellor Worrell:

1. THAT the Report of the Committee on Prayer Book Revision having been now considered clause by clause it is Resolved that the amendments therein proposed to be made on the Book as approved at the last Session be adopted as amended.

2. That the said Book, approved at the last Session as amended by this Synod, be now approved.

3. That Canon XII, adopted at the last Session, be amended by substituting the said Book now approved as the Book annexed to the said Canon instead of that mentioned in the first

clause of this Canon and that the Canon as so amended be re-enacted and stand for confirmation at the next Session of the Synod.

4. That a small Revision Committee together with the Secretary be appointed to settle any details overlooked by the General Synod.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The Primate appointed the following committee "to settle any details overlooked by the General Synod":

The Primate (Dr Matheson), the Bishop of Huron (Dr Williams) (*Convener*), the Bishop of Ottawa (Dr Roper), Rev. Dr Abbott-Smith, Very Rev. Dean Coombes, Rev. Dr Cayley, Mr Chancellor Worrell, Mr Chancellor Davidson, Mr C. Jenkins and the Custodian of the Book of Common Prayer.

The House of Bishops then sent the following Message to the Lower House, which was ordered to be placed on the records:

No. 30. Use of New Prayer Book

That in order to enable both Clergy and people to become familiar with and to judge by practical experience its value, the Revised Prayer Book as approved by this General Synod be, with the sanction of the Bishop of each Diocese, permitted for provisional use until the next meeting of this Synod and that the House of Bishops recommends the general use of this Revised Prayer Book and that this Resolution be communicated to the Lower House for information.

CHAPTER XII

THE 1918 REVISION BEFORE THE PROVINCIAL SYNODS—ITS APPROVAL BY THEM

As has already been said, there were those—members of the Revision Committee—delegates to the General Synod, who were sanguine enough to believe that the adoption of the Revision of 1915 was the final act in Prayer Book Revision, and that the Book would be warmly welcomed by the Canadian Church. There were probably few who took part in the General Synod of 1915, Bishops, clergy or laity, who did not take this view. And great was the disappointment in some quarters when it was found that the Diocesan Synods in British Columbia, the Synod of Quebec, the Synod of Qu'Appelle, and the Provincial Synods of Canada and of British Columbia thought otherwise. It had at first been thought that the Revision of 1915 merely needed the confirmation of Canon XII to make it final and complete, and acceptable to all church people.

The Revision Committee, as has been seen, had to be called together again, to study the suggestions sent in from many quarters. This the Committee did in a fine spirit of good will, with but one thought to make our Prayer Book as perfect as possible. The first feeling of disappointment was soon over, and the result attained was so satisfactory that it was soon realized that the Revision of 1918 was as great an improvement over that of 1915, as the Committee had believed the Revision of 1915 to be over the Prayer Book which they had taken in hand to revise and enrich.

After the acceptance by the General Synod of 1918 of the further work of the Revision Committee, the newly revised Prayer Book came for consideration before the Provincial Synods.

The Provincial Synod of Canada met in Montreal in November 1919, under the presidency of the Metropolitan of Canada (Dr Worrell). The Metropolitan presented the revised Prayer Book (1918) to the Synod, and suggested that the Canon adopting it should be approved. Professor Abbott-Smith, in a brief address, showing a close and wide knowledge of the subject, moved a resolution of approval. This was seconded by Dean Llwyd, in most felicitous terms, and passed unanimously.

PRAYER BOOK REVISION. It was moved by Dr G. Abbott-Smith, seconded by the Very Rev. Dean Llwyd,

THAT the Book of Common Prayer, as revised at the last session of General Synod and remitted to this Synod for its approval, be now by this Synod approved.

Carried in the Lower House. The Upper House concurred.

In the case of the Province of Rupert's Land, the Synod of which met in Winnipeg in October 1920, circumstances were then more propitious than they had been when the same Synod had met four years before. On the earlier occasion there had been no opportunity of studying the revised Prayer Book of 1915. On the latter occasion, in 1920, the revised Prayer Book of 1918, which had come from the Press shortly after its adoption, had been in the hands of the Bishops, Clergy and Lay Delegates of the Province of Rupert's Land more than a year before their eighteenth meeting held at Winnipeg 10th, 11th and 12th October 1920.

It was a great occasion, the centenary of the planting of the Church in Western Canada by Rev. John West in October 1820. The work began with one man, first in a tent and later in a small cabin, on the banks of the Red River. There are now, as the Primate of All Canada and Metropolitan of Rupert's Land (Dr Matheson) so graphically said: "ten fully organized Dioceses, each with its own Bishop, many hundreds of churches and congregations, over four hundred clergymen scattered over the length and

breadth of this vast country." The most picturesque figure in the celebration was that of the beloved Primate of the Church in Canada, who as Metropolitan of Rupert's Land presided. He had lived on that changing stage of human experience from the early Red River days, with the primitive conditions consequent upon the birth and early development of a new nation, to the time of an advanced civilization, and a united Church and Dominion.

The Metropolitan (Dr Matheson) made the following statement in his Charge:

It will be remembered that the draft copies of the Revised Prayer Book failed to reach us in time for our sessions in August 1916, in Edmonton, when it was intended that the Book would be examined and discussed by us. As a result of that, it was resolved that I should summon a special meeting of the Synod to examine the draft book, and make any recommendations which we saw fit to the Revision Committee. In view of the fact that the copies of the draft were further delayed on account of the war, and that the General Synod of 1918 would be issuing the final draft, after consultation with members of the Synod, I did not deem it expedient to incur the expense of holding a special session for this one purpose, and therefore did not call it. After the Revision Committee had spent a great amount of additional time and work on the Book and had made many useful modifications, changes and additions, the General Synod of September 1918 devoted the major part of its sessions to a most careful and painstaking review of what the committee had submitted, with the result that the following motion was adopted by both Houses of the Synod:

1. THAT the Report of the Committee on Prayer Book Revision having now been considered clause by clause it is Resolved that the amendments therein proposed to be made on the Book as approved at the last Session be adopted as amended.
2. That the said Book, approved at the last Session as amended by this Synod, be now approved.
3. That Canon XII, adopted at the last Session, be amended by substituting the said Book now approved as the Book annexed to the said Canon instead of that mentioned in

the first clause of this Canon and that the Canon as so amended be re-enacted and stand for confirmation at the next Session of the Synod.

4. That a small Revision Committee together with the Secretary be appointed to settle any details overlooked by the General Synod.

The Book then adopted, therefore, is the authorized Prayer Book of the Church of England in Canada, subject to the confirmation of Canon XII at the next meeting of the Synod. Copies of this latest edition have been distributed among the members of this Synod, which I hope they have carefully examined so that they may be in a position to take the necessary action regarding it. I may tell you that the Synods of the other three Ecclesiastical Provinces have already approved of the Book.

The action of the Synod may be stated in few words, as it is recorded in the Journal in the briefest possible terms. It is as follows:

Message 1. The House of Bishops begs to inform the Lower House that it has passed the following resolution and desires their concurrence therein: That Canon XII of the General Synod, as amended by the Synod in 1918, be accepted by the Synod of the Province and that the Revised Book of Common Prayer as adopted at the same meeting be approved for use in the Province.

Moved by Archdeacon Dobie (Qu'Appelle), seconded by Canon Smith (Saskatchewan), "That the Message be concurred in." Carried.

The Provincial Synod of Ontario, which comprises the Dioceses of Toronto, Huron, Ontario, Niagara, Algoma and Ottawa, six dioceses, seven bishops, fifty-five clerical and fifty-five lay delegates, met in the city of Ottawa, from September 16th to 19th, 1919.

On the first afternoon of the session, the members of the Upper House entered the Synod Hall, where the Lower House was convened, and the first act of the Metropolitan (Dr Thorneloe) was to present to the Provincial Synod, now

formally constituted, "The Book of Common Prayer in its latest revised form."

His Grace the Archbishop of Algoma (Dr Thorneloe) then delivered his Charge to the Synod, in which he made the following reference to the revised Prayer Book:

The Revised Book of Common Prayer, having been altered in some respects at the last General Synod, comes before us afresh for acceptance in its latest form.

I suppose each one of us would be able to point out certain particulars respecting which, in his judgment, the revision falls short of what is entirely satisfactory. I myself feel far from satisfied with the treatment accorded the Athanasian Creed. To withdraw its compulsory recitation as is proposed seems to me a very serious weakening of our Church's witness to the great doctrines it so splendidly defines, while the rubric providing for permissive recitation lays the onus of responsibility just where we have so consistently refused to have it laid, viz. on the shoulders of the individual clergyman. Indeed, I regret to find that this permissive feature is widely characteristic of the Revision, and by its extended use lays upon the clergyman a rather serious weight of increased responsibility, the effect of which I fear will be to tone down and popularize the worship of the Church.

It is also, I must confess, a sincere regret to me that the Consecration Prayer in the office of the Holy Communion was not changed to make it accord with the more ancient model used in the Scottish and American Churches, and likely soon to be adopted in the Mother Church of England. I believe this change is sure to come. And I do not think the Canadian Church could possibly find a more opportune time for its adoption than the present, when the first Canadian Prayer Book is being framed.

I realize, however, that in tasks like this of revision there must be a generous application of the rule of "give and take," and that, where no essential principle is involved, we must be ready to accept less than we would naturally desire to have. Beyond doubt the book has been greatly enriched, and adapted in many ways to Canadian conditions and life. Certainly with the Canadian Prayer Book in his hand no man of ordinary intelligence and education, however remote his dwelling may

be from centres of population, need suffer his family to grow up in ignorance of the gospel, or without religious worship. At least there need be no further difficulty about Family Prayers. And even as regards the Athanasian Creed, we may surely rejoice over two things. The great Symbol has not been mutilated; and though I fear if the Revision be adopted as it is the Creed will seldom be recited, yet its recitation has been approved and provided for.

Now, therefore, that it is a question of passing the Revised Prayer Book as it is or of deferring the date of its authorization for another triennium, I for one—though the delay would not trouble me a bit, time being usually in such work a guarantee of quality—I for one shall be quite content if, in its gathered wisdom, the Synod should see fit to grant its approval.

On the resumption of business in the Lower House, it was moved by Dr Matthew Wilson, seconded by Chancellor Boyce of Algoma, and resolved,

THAT, the Upper House concurring, the first order of business to-morrow, Wednesday, Sept. 17th, at 10 a.m., be the consideration in joint session of the two Houses of Canon XII on the Book of Common Prayer as issued by the General Synod and the acceptance thereof or otherwise dealing with the same.

The Upper House did not concur in this motion as it stood, but in a message to the Lower House, No. 4, asked that the motion should be amended by the addition of the words, "as passed by the General Synod of 1918," after "XII," and asked the concurrence of the Lower House in the motion thus amended. The Lower House concurred.

On the day following, as agreed, at 11 o'clock in the morning, the members of the Upper House entered the Hall, and the Synod went into Joint Conference upon the Revised Prayer Book, the Metropolitan (Dr Thorneloe) presiding. It was then moved by Dr Matthew Wilson, seconded by the Bishop of Huron (Dr Williams), and resolved,

THAT Canon XII of the General Synod passed in the Eighth Session of the General Synod of the Church of England in the

Dominion of Canada, and relating to the Book of Common Prayer, be and the same is hereby accepted by the Synod of the Province of Ontario.

Dr Matthew Wilson, in an admirable speech, as concise as it was clear, introduced his motion. He gave a brief sketch of the work of revision, and commended it to the Synod with all his heart, as not only a great step in advance, but as a revision which would provide just what the Church needed in her growing and expanding life. The Bishop of Huron (Dr Williams), in an address of moving earnestness and power, reviewed the completed work of the revisers. The revision of 1915 had been well received, and covered the main points of adaptation, enrichment and revision. There were several features, however, which were of the nature of an experiment, as for instance the method suggested for the recitation of the Athanasian Creed. It lacked also a service for Dominion Day, and other occasions of a national character, and it made no provision for family prayer. In his judgment, the Book of 1918 marked as great an advance upon that of 1915, as the Book of 1915 had been an improvement upon the original Book of Common Prayer.

The Minute of the Synod Journal (p. 21) is in itself a commentary upon the reception which the Book met in the Provincial Synod of Ontario. "The members of the Lower House unanimously adopted the resolution. The Upper House, voting by ballot, also unanimously adopted the resolution, whereupon the Synod rose and sang the Doxology." The note of praise was first struck, then came the note of time, which was quickly followed by the note of prayer, the custom in Canada in our synodical life being to stop all work of whatever character, and to offer the mid-day prayers for missions at high noon. The record runs: "His Grace said the mid-day prayers, after which the Bishops retired." And from this simple statement we learn that, so complete was the unanimity in regard to the Prayer Book, it took but one hour of the Synod's time to accept it finally and to give it complete canonical sanction.

The members of the Provincial Synod of British Columbia feel a natural pride in having contributed so much to the work of Prayer Book revision. And when their Synod met again, on January 28th and 29th 1920, the following clause in the Report of the Executive Committee was adopted unanimously:

THAT the Synod approve the said Book (Revised Prayer Book, 1918, as officially presented) as printed and presented, subject to the approval of the several Diocesan Synods.

The constitution of this Provincial Synod, it will be noticed, differs from the other Provincial Synods, in that it safeguards and protects what it calls "the inherent and constitutional rights and privileges of each Diocesan Synod" in the ecclesiastical province.

The Diocesan Synods of the Province have been quick to adopt the last revision. Archdeacon Graham, writing of the resolution in the Diocese of Kootenay, remarks that the motion of acceptance was carried unanimously by the clerical and lay orders, and was assented to by the Bishop. The Diocese of Caledonia took a further step, and presented a Memorial to the General Synod asking for the confirmation of Canon XII, and strongly deprecating any action "which might nullify what was accomplished at the last session of the General Synod in the way of the enacting of this Canon."

CHAPTER XIII

THE GENERAL SYNOD OF 1921
THE FINAL CONFIRMATION OF THE CANON

The final step of the Revision was taken at the ninth session of the General Synod, which met in Hamilton, Ontario, on the 5th day of October 1921. It was a large and representative Synod, at which four Archbishops and eighteen Bishops were present, and in council with them one hundred and seventeen clergy and the same number of the faithful laity. The General Synod when fully constituted consisted of two hundred and fifty-six members. They were gathered from every part of the Dominion; from Halifax and Sydney on the Atlantic, to Vancouver, Victoria and Prince Rupert on the Pacific; and from the boundary line to the farthest North. And, in the Upper House, the empire of Japan was represented by the Bishop in Mid-Japan, Dr Hamilton. It was comparatively a new Synod, and many familiar faces of the sixth session at London (1911), when the actual work of revision was launched, and of the seventh session at Toronto (1915), when the first Book was approved, and of the eighth session at Toronto (1918), when the revision was finally approved, were not to be seen at the ninth session in 1921, when the Canon was confirmed. But there was no difference in sentiment, and the work of revision was just as heartily endorsed in its completed form as at the earlier sessions when it was being studied in detail.

It was Canon XII, adopting the Revised Prayer Book, and not the Book, which came before the Synod. The text itself was not in question. There was some confusion of thought on this point amongst delegates who were unfamiliar with the procedure of the General Synod. They were not aware that Dean Shreve's notice of motion, asking the General

Synod to authorize for permissive use "the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer," did not propose to have this alternative use in the Prayer Book itself, as adopted by Canon XII, but merely sought for its authorization by the Synod.

Dean Shreve's motion, however, owing to an accident which prevented the Dean from attending the Session, did not come before the Synod. At the Dean's request, by telegram, the notice of motion was allowed to stand over, as such, until the tenth session.

The Bishop of Ontario (Dr Bidwell) had, however, a notice of motion, which was printed as a supplement to the convening circular, which the members of the Synod had not seen, but which was placed in their hands just as soon as the Synod was constituted. This motion proposed to alter the text of the Prayer Book, and if it had carried, it would have put off the confirmation of the Canon for at least another three years. It was not moved, nor was it discussed, in the Lower House. In the Upper House, Canon XII was confirmed the first day of the session. It was understood that the Bishop of Ontario's notice of motion should be sent to the Prayer Book Revision Committee. This Committee, which it was afterwards decided to form for the purpose of studying liturgical questions connected with the subject of revision, had instructions to report their findings from time to time to the Synod.

The resolution which the Bishop of Ontario (Dr Bidwell) proposed to move had the following preamble:

THAT the following alterations and additions, suggested by Proposals for the Revision of the Book of Common Prayer as Approved by the Convocation of Canterbury, February 1920, Pamphlet No. 533, be incorporated in the Revised Canadian Prayer Book. As will be seen from the date of this pamphlet, this is the first opportunity of bringing them before General Synod.

The alterations and additions asked for may be sum-

marized as follows: That when the shortened form of Morning Prayer is used, and at any time in Evening Prayer, short forms of Confession and Absolution should be authorized. The printing of certain portions of the Litany under the heading: "A supplication in time of war or other distress." The provision of alternative Epistles and Gospels for Christmas and Easter Days. The insertion of All Souls' Day in the Calendar, and the provision of a Collect, Epistle and Gospel. A different form of printing the Commandments in the Holy Communion and in the Catechism. The permission of the addition of "a little pure and clean water" to the "Wine" in Holy Communion. An amendment to the Proper Preface for Whitsunday. A Proper Preface for All Saints' Day, for the Festivals of Apostles and Evangelists, and for the Nativity of St John Baptist.

The following changes of order to be made, or at least permitted to be used: (1) The Prayer of Humble Access to be moved so as to follow immediately after the Comfortable Words. (2) In the Prayer of Consecration the following words to be added after the Words of Institution:

Wherefore, O Father, we thy humble servants, having in remembrance before thee the precious death of thy dear Son, his mighty resurrection and glorious ascension, looking also for his coming again, do render unto thee most hearty thanks for the innumerable benefits he hath procured unto us. And we pray thee of thine Almighty goodness to send upon us and upon these thy gifts thy holy and blessed Spirit, who is the Sanctifier and the Giver of life, to whom with thee and thy Son Jesus Christ be ascribed by every creature in earth and heaven all blessing, honour, glory, and power, now, henceforth, and for evermore. Amen.

(3) The Lord's Prayer to be placed after the Prayer of Consecration, prefaced by the words:

As our Saviour Christ hath commanded and taught us, we are bold to say:

The insertion of our blessed Lord's summary of the Law after the Ten Commandments in the Catechism. The addi-

tion of 2 Cor. 4. 11 to end as an alternative lesson in the Burial Service, or permission to use 1 Thess. 4. 13, already printed as one of the Lessons at the burial of baptized children. In "A Commination" omit "Instead whereof... wished" in the exhortation, and substitute therefor: "Wherefore, lest by disuse of the said discipline God's judgement upon sin be lightly regarded."

The Primate, in his Charge, made a very brief reference to the adoption of the Revised Prayer Book. It was unnecessary to do more. The Revision itself, as we have already seen, was not before the Synod. The only business in this regard was the confirmation of Canon XII, which had been adopted in 1918, and the presentation of the Book Annexed, as the official copy of the Book of Common Prayer according to the use of the Church of England in Canada.

The Primate said:

I have kept you so long already that I hesitate to refer to other questions which this meeting will have to take up. Many of these, however, will come up in their order as unfinished business from last meeting. There is, for example, the report of the Committee on the Revision of the Prayer Book and the reaffirmation of the Canon bearing upon the adoption of the Book which has been approved of by all the Provincial Synods of Canada. May I say, however, that after the Revised Book is finally adopted by this meeting, the publishers should be very strongly urged to issue without any undue delay the various editions of it, and especially those that will be bound up with the Hymnal. Parishes all over the Dominion have been waiting for the Book for many months, and have refrained from purchasing others, with the result that many of them are in dire need of a proper supply of books for the public services of the Church. This meeting, therefore, should make a very strong representation to the publishers on the necessity of prompt action in bringing out our new Canadian Prayer Book.

Canon XII was fast becoming famous. It was probably the only Canon known to the ordinary members of Synod by its official number.

CANON XII

THE BOOK OF COMMON PRAYER

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which has been revised, adapted and enriched by this General Synod, at its Session held in the City of Toronto in the year 1915, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

2. Six official copies of the book shall be kept; one with the Registrar of the General Synod; one at the Department of Archives at Ottawa, and one with the Metropolitan of each Ecclesiastical Province, namely, one with the Metropolitan of the Province of Rupert's Land, one with the Metropolitan of the Province of Ontario, one with the Metropolitan of the Ecclesiastical Province of Canada, and one with the Metropolitan of the Province of British Columbia.

3. Each official copy shall be signed by the Primate on behalf of the General Synod.

4. This Canon is passed under and subject to Section No. 4 of the Basis of Constitution, and Section No. 31 of the Constitution, and under all other powers of the Synod, and it shall come into force on a day to be proclaimed by the Primate.

The position of Canon XII, as adopted in 1915, at the seventh session, had been affected by the following resolution passed in 1918, at the eighth session:

1. That the Report of the Committee on Prayer Book Revision having now been considered clause by clause it is Resolved that the amendments therein proposed to be made on the Book as approved at the last Session be adopted as amended.

2. That the said Book, approved at the last Session as amended by this Synod, be now approved.

3. That Canon XII, adopted at the last Session, be amended by substituting the said Book now approved as the Book annexed to the said Canon instead of that mentioned in the first clause of this Canon and that the Canon as so amended be re-enacted and stand for confirmation at the next Session of the Synod.

The Upper House met at 3 o'clock on Wednesday, the first day of the session. There were matters of organization to be taken up in natural course. But the Upper House has this advantage over the Lower House, that it usually meets under another name, the House of Bishops, several days before the General Synod is convened. The Bishops are thus enabled to study in detail, and with some measure of leisure, the subjects which are to come before the General Synod. They at least see where they are in agreement, and when the Synod actually meets they are able to reach conclusions quickly.

The writer has no personal knowledge of any action previous to the first day of General Synod. But he must note that the Bishops acted with the least possible delay. The Upper House appeared to be of one mind, and one heart. For while the Lower House was struggling with mere matters of organization, the Secretary of the Upper House (Rev. H. O. Tremayne) appeared with Message No. 2 from the Upper House, confirming by unanimous vote Canon XII approving of the Revision of the Book of Common Prayer.

There was a touch of colour, a note of pathos that afternoon in the Upper House. The Bishop of Huron (Dr Williams), who had laboured so strenuously in the work of Revision, and who sat at the table near the Primate (Dr Matheson), and the Metropolitans of Canada (Dr Worrell), of British Columbia (Dr DuVernet), and of Ontario (Dr Thorneloe), speaking *sotto voce*, not knowing that he was giving expression to his inmost thoughts, remarked "That was something I never expected to see." "What," said the Metropolitan of Ontario (Dr Thorneloe), "was that you said?" The Bishop of Huron replied that he did not know that he had spoken aloud. And he went on to say,

> It is true that when I look back eleven years and remember all the difficulties connected with the work of revision, even in my most sanguine moments, I hardly looked for such a result as this:—the confirmation of all our work by a unanimous vote in the Upper House.

The confirmation of Canon XII was moved in the Lower

House by Chancellor Worrell of Toronto, who had as his seconder Dr Lansing Lewis of Montreal. There were members of the clerical order ready and willing to move or to second this resolution. But the laity were too quick for them. It was natural and proper that Chancellor Worrell, who had served on the committee of revision, and who had seconded the resolutions bearing on the subject, made by the Bishop of Huron at the General Synod in 1915, and in 1918 as well, and who had drawn up the Canon, should move the resolution of confirmation. Dr Lansing Lewis caught the Prolocutor's eye first as he rose to second it. And thus it came to pass that the laity who had been foremost in proposing revision, and had assisted in the work as actual revisers, also carried the revision to a successful completion.

On the first introduction of the subject matter, the Rev. Dr Dyson Hague spoke with earnestness and power on the work of revision. He held that the book should be accepted and the Canon ratified on three grounds at least: the unanimous ratification of the book by all the Provincial Synods, the unanimity of the Bishops in accepting the book and confirming the Canon, and the practically unanimous voice of the clergy and laity from ocean to ocean. It was thought that the resolution would have carried by unanimous vote practically without debate. This hope, however, was not realized. Chancellor Kirwan Martin of Hamilton raised the point that the Revision Committee's report should be considered first. That report was made by a joint-committee of both Houses. The present writer had been deputed by the chairman (the Bishop of Huron, Dr Williams) to present the report to the Lower House. And he frankly stated that he thought Chancellor Martin's point was well taken.

The Report, which had been previously presented, was under resolution made the business of the hour, was received without question, and passed without a dissentient voice.

The Synod expressed, with unanimous voice and in proper form, its gratitude to the Cambridge University Press, for the most generous way in which it had dealt with all matters

connected with the Revision. It was more than generous, said one of the representative laymen, Chancellor Davidson, "it was most handsome." *The Spectator* in reviewing the recently published *History of the Cambridge University Press*, by S. C. Roberts, well voiced the opinion of Bishops, Clergy and Laity in the General Synod: "its good work speaks for itself." And they would feel no sense of wonder at the high praise which follows: "we need only say here that for enterprise, for scholarship, and for good printing the Press has no superior the world over."

The Report covers the work of the Committee in connection with the issue of the Revised Prayer Book; and it explains the differences in the text of the trial edition of ten thousand copies printed after the adoption of the book in 1918, and the book as finally presented to the Synod of 1921 as the Book Annexed. And even this book, prepared with such scrupulous care, and lovingly regarded as "the perfect Book," was found to contain a printer's error. The type had been correctly set, but in the act of transfer from one position to another, the letter "t" in the word "art" had dropped out, and the letter "e" had been substituted, making "O Lord, who for our sins art justly displeased?" to read "are justly displeased?" (p. 376).

This error was first noticed by the Rev. W. T. Townsend, rector of St James' Church, Armdale, Halifax. By a strange coincidence, the writer was officiating at a funeral in this Church, shortly afterwards, when he found that the Desk copy of the Prayer Book in use, published in Dublin in 1816 by George Grierson and John Paine, has exactly the same mistake. The Custodian made the alteration with pen and ink in the official copy, presented to the Synod to be annexed to Canon XII, commenting as he did so on the frailty of human nature, and remembering the prayer of the Psalmist in regard to man's life: "that I may know how frail I am."

The Report is self-explanatory:

1. The Resolution of General Synod under which your Committee has acted is as follows: "That a small Revision Committee, together with the Secretary, be appointed to settle any

details overlooked by the General Synod." The Primate appointed the following committee: The Primate (Dr Matheson), the Bishop of Huron (Dr Williams, Convener), the Bishop of Ottawa (Dr Roper), Rev. Dr Abbott-Smith, Very Rev. Dean Coombes, Rev. Dr Cayley, Mr Chancellor Worrell, Mr Chancellor Davidson, Mr C. Jenkins, and the Custodian of the Book of Common Prayer. (p. 191 Journal, VIII Session.)

2. "The Book of Common Prayer, according to the use of the Church of England in the Dominion of Canada," being the Book approved by the General Synod of 1915, amended by the General Synod of 1918, and approved as the Book Annexed to Canon XII, has been printed by the Cambridge University Press, and will be presented to the General Synod by the Primate in due course.

The members of General Synod have been presented with copies of the Book in its final and complete form by the Cambridge University Press.

3. In compliance with the request of the General Synod, the Cambridge University Press, shortly after the approval of the Book, issued an edition from their Press, for the purpose of enabling Church people to become familiar with the new book. This edition, although prepared with great care, contained a number of mistakes and printer's errors, as for instance: "the blessed Virgin Mary" instead of "our Lady," p. xlviii; in the Prayer for Workmen, p. 56; the expression "the Lord" instead of "his Lord," p. 258; the omission of "with all my mind," p. 324, etc. There were also a number of errors in dates, as for instance, St Matthias and St Matthew, p. xlviii; and in the Tables, pp. lx–lxiii, there were sixteen errors in the seven hundred dates provided. There were also mistakes in printing, sometimes in the upper case, sometimes in the lower, and of punctuation as well.

4. Some of these the Custodian of the Book was empowered to deal with, such as misprints and obvious errors. But there were some matters not quite so obvious. All such matters, as intended by the General Synod, were referred to and considered by the small Revision Committee appointed, together with the Secretary, by the General Synod of 1918, "to settle any details overlooked by the General Synod." (Journal p. 191.)

These matters, however, were not in any sense new material,

but adjustments and corrections that undoubtedly would have been made at the General Synod of 1918 had the errors been discovered. They are details obviously overlooked in the rush of the Synod's business.

5. Your Committee has made every possible effort to present a Book as free from errors as human work can be, and has endeavoured to fulfil the purpose for which it was appointed.

On the completion of our work, the Cambridge University Press prepared a new edition to be ready for the meeting of the General Synod and for immediate sale. This edition numbers 10,000 copies. In this edition about 2500 copies will have the baptismal formulae as first printed, as they had been already bound.

W. J. ARMITAGE,
Secretary.

DAVID HURON,
Chairman.

19*th September* 1921.

The following corrections have been made in the text, under the powers given to the Committee by the resolution of the General Synod.

1. The alteration on p. v of the date 1915 to 1918.
2. The alteration on p. vii of the date 1915 to 1918.
3. The rearrangement of several lessons in the Table of Lessons, p. xxxiii, and the substitution of others to prevent confusion with the Epistles and Gospels, viz.: the Evening Lessons for Rogation Tuesday, for James 5. 1 to 18, read 1 to 15; and in the Lessons Proper p. 1, Rogation Tuesday Morning, for James 4. 13 to end, and 5. 1 to 8, read Luke 5. 1 to 11 and Evening for James 5. 8 to end, read James 5. 1 to 15.
4. The substitution of "Services appointed for," for "Services for," p. lix.
5. The correction of the dates, p. lxii, for Septuagesima and Ash Wednesday.

1964, Jan. 26 for Jan. 25; Feb. 12 for Feb. 11.
1968, Five for Four; Feb. 11 for Feb. 10; Feb. 28 for Feb. 27.
1972, Jan. 30 for Jan. 29; Feb. 16 for Feb. 15.
1976, Feb. 15 for Feb. 14.
1980, Feb. 3 for Feb. 2; Feb. 20 for Feb. 19.
1984, Feb. 19 for Feb. 18.

1988, Jan. 31 for Jan. 30; Feb. 17 for 16.
1992, Feb. 16 for Feb. 15.
1996, Four for Three; Feb. 4 for Feb. 3; Feb. 21 for Feb. 20.
2000, Feb. 20 for Feb. 19.

6. The deletion of the words "to us" in the 4th line of the prayer ¶ For the Parish, p. 52.

7. The formulae in the Baptismal Services all made uniform and consistent throughout, pp. 298, 302, 309, 317, 320.

8. The alteration of the words, p. 595, "the Book" to "this Book of Common Prayer."

9. The substitution of the words "The Collect of the Day shall be that appointed for" instead of "The Collect of the Day shall be the Collect for," p. 676.

10. The substitution of the prayer For Missions, p. 49, for the second prayer, p. 690, "Almighty God, who by thy Son Jesus Christ," etc., in order to avoid the repetition of the same phrases in the second prayer, p. 691.

11. The substitution of the words "Service appointed for" instead of "Service for" in the 2nd rubric; and of "Collect of the Day" instead of "appointed for" in the 4th rubric, p. 723.

12. The substitution of the word "Jesu" for "Jesus" in the prayer at the top of p. 728, in order to have a consistent use throughout the Book.

13. The addition of the words "At the New Year" to follow "For a Birthday" and the substitution of "Collects appointed for" instead of "Collects for" under the heading "For the Church," p. 737.

The correction of the dates (5) is due to a Toronto business man, Mr R. Dawson Harling, who out of pure love for the subject, and endowed with a faculty for mathematics, had gone over all the calculations in the "Table of the Moveable Feasts for One Hundred Years," pp. lx, lxi, lxii, lxiii. Mr Harling is not a member of the Synod, but he won the admiration of its members. For who would have questioned the work of the Cambridge experts? or thought it necessary to verify their results? The present writer was credited by an enthusiastic member of the Revision Committee with possessing a passion for accuracy. But he would never have dreamed, although responsible

for the text of the Prayer Book, of going over one by one the dates of the Moveable Feasts for One Hundred Years. He now has to confess his fault, his grievous fault, in that he left to the mathematicians one of his plain duties. Fortunately, Mr Harling came to his rescue, and he would fain pay honour to whom honour is due. And in paying honour to Mr Harling, he desires to record his thanks to all who have in any measure assisted him in correcting errors which seem to defy man's utmost care, and which have a habit of creeping into man's best work.

On the resumption of the debate on the confirmation of Canon XII, Chancellor Kirwan Martin of Hamilton took the floor. He had been a member of the Revision Committee and had served especially on the sub-committee on the Psalter. He had been one of the first advocates of revision in the General Synod, and had served as secretary of one of the early committees appointed to study the subject of revision. He now rose to counsel delay, and to criticize certain details of the revision, in the direction of omission as well as commission. He is always courteous and kindly and he states his case without fear or favour. But, on this occasion, he did not gain the ear of the Synod, and while certain general principles enunciated met with acceptance, some of his remarks were received with disapproval.

The character of his criticism may be briefly indicated by a reference to a few of the subjects which he discussed. His first point was made in regard to the Original Preface (1549), in a reference to the closing paragraph (p. xiii). The speaker held that the tendency of the day was in the direction of utter disregard of the rubrics of the Prayer Book, and that they were more honoured in the breach than in the observance. He then declared that we should halt the revision until the Apostles' Creed had been brought into agreement in all particulars with the Nicene Creed. He then turned to the Prayer for the King's Majesty (p. 16), taking exception to the terms "health and wealth," because no suitable substitute appeared to be forthcoming for the word "wealth." But he turned quickly to the first of the Collects

for the King in the Communion Service (p. 268), finding fault with the expression "humbly obey him." He ventured to ask the question, "Who obeys the King in these days?" The whole Synod, as one man, took exception to Chancellor Kirwan Martin's words. There was a strong chorus of disapproval. Members could hardly believe their ears, and could not understand such a question from such a quarter, and in such an assembly. For there is probably no more enthusiastically loyal body of men in the whole Empire than the General Synod of the Church of England in Canada. That such a question could be asked, whether half in jest, or wholly in earnest, was almost beyond belief. If it was a jest, it was as the old dramatist said, "jesting with edged tools."

The Prolocutor (Dean Llwyd) intervened at this point. He said:

> The King to-day was not only a person but a symbol. He represented the whole nation irrespective of party. A constitutional monarch is far better than a president, because he was above party, and he stood for the nation in its entirety. The king stood for all of us, and not for any one class.

It seemed to the writer to be almost a commentary on the noble words of William Pitt, Earl of Chatham, uttered in the House of Lords on 2 March 1770: "There is something behind the Throne greater than the King himself." Chancellor Martin saw at once the wisdom of changing his ground.

He next turned to the Catechism. And, in doing so, continued the catechetical method he had adopted in reference to the King. He reflected facetiously upon that part of the answer to the question: "What is thy duty towards thy neighbour?" which confesses: "To submit myself to all my governors, teachers, spiritual pastors and masters"; taking special exception to the phrase, "To order myself lowly and reverently to all my betters." "Who submits himself," he asked, "to the Clergy in these days?" And then he went on to ask still further, "Who acknowledges that he has any

betters?" We have no use, he declared, for such answers in these democratic times. By this time the Synod was in no humour for such statements, and there were marked signs of dissent from every quarter. One solitary voice, however, was heard in approval of the last question above the disorder that ensued. It was that of a lay delegate from the Diocese of Rupert's Land, Mr N. Banister of Oak Lake, Manitoba. He desired, he said, to see the word "betters" dropped. If there were others of the same mind, they did not make themselves heard.

The debate was brought to an early conclusion. The Revised Prayer Book was in no peril. It needed no one to leap to its defence. No voice was raised in apology. It was left to vindicate itself. There was now no desire to prolong the discussion. It was a time for action, and not for words. The confirmation of a canon dealing with doctrine or worship requires a two-thirds majority of both orders. The vote was at once taken. In the clerical order the vote stood, eighty-three in favour and nine against. In the lay order the vote was fifty-eight in favour and two against. Canon XII was declared to be confirmed by the necessary majority in the Lower House. It had been confirmed by a unanimous vote in the Upper House. It had now all legal sanctions. One thing further was required, and that was the proclamation of the Canon on "a day to be proclaimed by the Primate." The new Business and Contract Committee, having secured the promise of the early publication of at least three editions of the Book by the 4th of April 1922, suggested to the Primate that the date of the proclamation be fixed for Easter 1922.

Laus Deo.

CHAPTER XIV

THE PRELIMINARY MATTER—THE PREFACES THE LECTIONARY—THE CALENDAR THE TABLES

THE first thing that strikes the eye in the Revised Prayer Book is a table, on the leaf opposite to the title page, which contains directions enabling all worshippers within our churches to follow the services without difficulty. It was prepared by the Bishop of Ontario (Dr Bidwell). It will prove of inestimable advantage, and will tend to popularize our services in quarters where, from the lack of familiarity with them, many were unable to take their part in Common Prayer. This feature was introduced, on the suggestion of Archdeacons Mackay and A. J. B. Dewdney, in General Synod in 1915, and will be most helpful in pioneer settlements, and especially among those who have not been brought up in our communion. The table of directions is very simple.

HOW TO FOLLOW THE SERVICES IN THE BOOK OF COMMON PRAYER

MORNING PRAYER

1. Begin with Morning Prayer, page 1, to the end of the Venite, page 7.
2. Then find the Psalms of the morning of the day of the month. The Psalms are contained on pages 399 to 594.
3. After the First Lesson, turn to the Te Deum, page 7, or to the Benedicite, page 9.
4. After the Second Lesson, turn to the Benedictus, page 12, or to the Jubilate Deo, page 13, and follow to the end of Morning Prayer.

THE LITANY

If the Litany is used instead of the Prayers after the Third Collect, turn to page 39.

HOLY COMMUNION

1. For the Communion Office, see page 265, and follow to the end of the Collect for the King.
2. Then turn to the Collect, Epistle, and Gospel of the day. These are contained on pages 69 to 264.
3. After the Gospel, turn back to the Nicene Creed in the Communion Office, page 269, and follow to the end.

Note.—After the Prayer for the Church Militant, page 273, the various Exhortations are frequently omitted, and the Invitation, page 280, follows at once.

EVENING PRAYER

1. Begin with Evening Prayer, page 20, and follow to the end of the Response, "The Lord's Name be praised," page 25.
2. Then find the Psalms of the evening of the day of the month. The Psalms are contained on pages 399 to 594.
3. After the First Lesson, turn to the Magnificat, page 25, or to the Cantate Domino, page 26.
4. After the Second Lesson, turn to the Nunc Dimittis, page 27, or to the Deus Misereatur, page 27, and follow to the end of Evening Prayer. If the Litany is used, turn to page 39.

For pages on which to find Prayers and Thanksgivings on Several Occasions, Baptismal Services, Confirmation, Holy Matrimony, Burial of the Dead, and the Commination Service, see the Table of Contents on page v.

The only change in the title page is the addition of the words "in the Dominion of Canada" to the title "The Church of England."

THE AUTHORIZATION OF THE BOOK

The authorization of the book appears on the back of the title page, p. iv, and is governed by the following resolution:

That in all the official copies of the Book of Common Prayer—namely, those deposited in the archives of the General Synod of Canada, and with each Metropolitan, the signatures of the Primate and of the custodian of the Book of Common Prayer be attached, but that in all other copies the following words of authorization be printed:

Issued by the Authority of the General Synod of the Church of England in the Dominion of Canada.

THE ACT OF UNIFORMITY

The Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, primo

Elizabethæ, will be printed in the official copies of the Prayer Book, and also in desk copies, but in all other editions in which the act is not printed the following reference to it will be made:

> The Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, primo Elizabethæ, will be found in the official copies and in desk copies.

THE CANADIAN PREFACE, 1918

The preface is an important part of every book. It is intended to be a brief statement on the part of the author of the purpose of his work, or of its main features. D'Israeli did not hesitate to say: "It argues a deficiency in taste to turn over an elaborate *preface* unread; for it is the attar of the author's roses." And yet how few prefaces are read, or if read, read with any pleasure, or with any care. *The Spectator* once remarked that while the preface of the Prayer Book is well known to students of Church law and history, it is very little read by the general public, partly owing, no doubt, to the small type in which it is the custom to print it. "Yet he who would grasp the spirit of the Reformed Church of England must make himself familiar with this introduction." For the preface states the chief characteristics of the Anglican Church. And in it that Church gives her general conception of the Christian religion. She lays down there the principles which govern Christian worship. And in the preface we have the wisest statements we possess concerning Prayer Book revision.

The Preface to our Canadian Book of Common Prayer sets forth in clear and concise language the reasons which moved the Church to undertake the adaptation, enrichment and revision of the book, so that it might meet more perfectly the conditions of our national life, and the needs of the times in which we live. The draft was written by Bishop Bidwell of Ontario. It had to pass, however, like all our enrichments, through the crucible of criticism. Bishop Williams and Archdeacon Cody collaborated with Bishop

Bidwell, with the happiest results. This Preface requires little, if any explanation, as it speaks for itself:

THE PREFACE

TO THE CANADIAN REVISION OF 1918

THE Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

But through the lapse of some three hundred years many changes have taken place in the life of the Church and in its outlook upon the world. The present life and larger outlook of the Church are seeking more adequate expression than the Book of Common Prayer has hitherto afforded, and seem to require judicious adaptation and enrichment of the Book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the Book as would serve this purpose. But to avoid the risk of changes that might impair the character of the Book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance with the 27th Resolution of the Lambeth Conference of 1908.

The chief results of the present Revision will be found to be: the adaptation of rubrics to customs generally accepted at the present time; the provision of directions for the combined use of the different Services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services in use throughout the Church though not provided for in the Book of Common Prayer heretofore; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary, and the Psalter.

This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in Public Worship and better meet the needs of the Church in this land: and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both Clergy and people in the worship of God throughout this Dominion.

THE PREFACE OF 1662

"The Preface," as we have known it for more than three centuries, composed by Sanderson, Bishop of Lincoln, has

a note attached to it by our revisers, giving information in regard to its date: "Prefixed at the Revision of 1662," and this becomes its title.

THE ORIGINAL PREFACE OF 1549

Cranmer was probably the author of "Concerning the Service of the Church." Our revisers have added some historical data, and made the title to read as follows: "The Original Preface (1549) Altered in 1552 and 1662." This Preface holds the position in our book in which it was placed in 1662.

OF CEREMONIES

The statement: "Of Ceremonies Why Some be Abolished and Some Retained" is also in all probability a product of Cranmer's pen. It stood after the Commination Service in the book of 1549, was given its present position in 1552, and retains that position with the simple addition of the date 1549.

THE PSALTER

"The Order How the Psalter is to be Read" was composed in 1549 and amended in 1662 by the addition of the Gloria, which is described as a hymn, at the end of every Psalm. It remains intact, with the following addition after the words, "Month ensuing":

> Nevertheless, on the thirty-first day of the Month, any of the Selections of Psalms, to be found before the Psalter in this Book, may be used instead of the Psalms appointed for the thirtieth day; and also, on other days, any of the Selections may be used for sufficient cause, with the approval of the Ordinary, save only on those days for which Proper Psalms are appointed.

THE LECTIONARY

The directions have been made more simple, specific and intelligible.

"The Order How the Rest of Holy Scripture is Appointed to be Read," which was composed in 1549, and slightly amended in 1662 and in 1871, gives way to a new statement covering the changes made by the adoption of an entirely new Lectionary (1918). The title remains the same, but the reading matter is entirely different:

I. THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once. The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, so as the most part will be read every year twice.

II. The Table of Lessons is arranged according to the weeks of the Ecclesiastical Year, from Advent to Trinity, instead of according to the Calendar months as heretofore.

III. The Lessons appointed for Sundays and weekdays will be found in THE TABLE OF LESSONS (pages xviii—xlvii), arranged under the weeks of the Church Year. Alternative Second Lessons are provided, for Morning and Evening Services, for all Sundays in the year, except for the Mornings of Palm Sunday, Easter Day, Whitsunday, and the Sunday next before Advent. Except on Whitsunday, at least one Lesson from the Gospels should be read on every Sunday.

IV. In the first part of the year, the Sunday Second Lessons are, so far as possible, congruous with the special season. For the Sundays after Trinity, the Lessons selected are generally consecutive. In the Lessons appointed for weekdays, the First Lessons harmonize with the order appointed for Sundays. In a few cases, important historical passages from the Prophets take their chronological place among Lessons from historical books. When a Second Lesson from the Gospels is read at Mattins, a Lesson from the Acts, Epistles, or the Book of Revelation is read at Evensong; and *vice versa*. On weekdays between Trinity Sunday and the eleventh Sunday after Trinity, the Lessons from St Matthew, St Mark, and St Luke are so chosen that, so far as possible, what is peculiar to one Gospel is read in its place, and what is common to more than one of these Gospels is read once only. The Epistles of St Paul are placed in the order which is commonly believed to be approximately chronological. The most part of the Book of Revelation is read during the week immediately preceding Advent, and, as alternative Lessons, on the Sunday evenings in Advent.

V. For Holy-days, the appointed Lessons will be found in the Table of LESSONS PROPER FOR HOLY-DAYS (pages xlviii—xlix). In that Table, alternative Evening Lessons are inserted, which may be read at Evensong on the Eve of the Holy-day, if desired. But, since the Saint's day Lessons interrupt the daily course, the Minister may, at his discretion, read the corresponding daily Lesson set down in the weekly course.

VI. Lessons appointed for Ember and Rogation Days will be found in the Table of LESSONS PROPER FOR SPECIAL DAYS (page l).

VII. Lessons proper for Special Occasions will be found in the Table of LESSONS PROPER FOR SPECIAL OCCASIONS (page li).

VIII. On occasions approved by the Ordinary, other Lessons may be substituted for those appointed.

IX. If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday, which is the First Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read; but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the Minister.

X. Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, when it is not in this Book otherwise ordered.

The Church of Christ received the custom of reading lessons in public worship from the Old Testament Church. It was a large part of the Synagogue services.

In the early Christian Church, before 325 A.D., there were four lessons read, two from the Old Testament, and two from the New.

In 1549 a carefully prepared plan for Daily and Proper Lessons was provided. This scheme not only increased the amount of Scripture to be read, but made it continuous, and thus greatly increased its usefulness. There were Proper Lessons for Easter-Day, Whitsunday and Trinity Sunday. The Table of Sunday Lessons, and a separate Table of Lessons for Holy Days, were first provided in 1559.

It is remarkable that the plan of 1549, and the lections provided, should have stood the test of experience, and remained so long in use. The lessons for Sundays and Holy Days followed the ecclesiastical year, but the daily lessons the civil year. It was not until 1871 that a new Table of Lessons was issued, with the dominant idea of regularity. The first lessons appointed for Sundays were made to form a consecutive yearly course in the Old Testament Scriptures. The second lessons as a rule follow the continuous order fixed by the Calendar. This method, however, had the weak-

ness of being without natural sequence as far as the Lord's Day was concerned.

Humphry, who sat on the Commission that drew up the Lectionary of 1871, notes the changes made, and points out that the Apocryphal lessons were reduced from 132 to 44. The Proper Lessons were made more appropriate. The passages were selected with the view of having the most instructive portions of God's Word. There was provision made that, when there were two evening services, the same lessons need not be read at each service. There was a larger use made of the Chronicles and of the Revelation of St John the Divine.

The Canadian Revisers appointed a Lectionary Committee, under the capable presidency of the Archbishop of Nova Scotia (Dr Worrell). This Committee worked with great diligence upon a Lectionary based on new methods, the leading principle being that the most outstanding portions of Holy Scripture should be provided for the Sunday lections. Otherwise, it is clear that people who do not read their Bibles with care, know nothing of passages of infinite value and beauty. There was a larger place given to the prophetical writings than in any former Lectionary. The American Lectionary (Revision) had twenty-one selections from the Prophets, and the Canadian forty-six. The Wisdom literature was utilized to a greater extent.

The New Testament Lessons were selected on a settled principle, the Morning Lessons from Advent to Trinity telling the story of our Lord's life from the Gospels, while from Trinity to the following Advent they were chosen from passages in the Epistles and Revelation which treat of the teaching of the Collect, Epistle and Gospel of the day.

The Evening Lessons from Advent to Trinity were chosen from the Epistles and the Revelation along lines appropriate to the Church season, while from Trinity to the following Advent they were chosen from the Gospels, containing in the main our Lord's teaching, and His acts of mercy and of love, especially the Sermon on the Mount, the Parables,

Baptism and the Holy Communion, and the story of His miraculous works.

Lessons Proper were provided for Holy Days, for the Forty Days of Lent, and for various Special Days and Occasions.

The printing of the Tables was simplified and made more effective, as the subject matter was carried across two pages, with the Sunday concerned printed at the beginning and at the end of each line.

The General Synod of 1915 adopted this Lectionary, and it was in partial use throughout the Canadian Church for over three years. It met with very general approval, and was considered by both clergy and laity to be a great advance on any previous Lectionary.

The Canadian Revisers, up to the time of the acceptance of our new Lectionary by General Synod, had not the advantage of the Report of the Convocation of Canterbury, except in the earlier stages of the work of the Committee of the Lower House of that Convocation. For the Joint Committee of both Houses met for the first time only on 24 June 1915, and they had fourteen sessions before bringing in their Report. But that Report had a profound effect upon the Canadian Lectionary Committee. It was finally decided to accept it as our own, and to make it the Lectionary of the Canadian Prayer Book, instead of our Lectionary of 1915, which was the fruit of so much prayer and labour, and which we believed would suit our needs better than any other. The Archbishop of Nova Scotia (Dr Worrell) therefore took the bold step, a step which must have involved great self-denial and humility, of sacrificing the child of so many hopes, and of accepting another in its stead.

The new Lectionary, after amendment in a few particulars, notably the selection of canonical Scriptures in the place of lections from the Apocrypha, was presented to the General Synod of 1918 by Archbishop Worrell. The reasons given for its acceptance were so cogent that it was at once adopted, and became a part of the Revision of 1918. The argument made by the Rev. Dr Dyson Hague against the use of the

lessons from the Apocrypha, without the option of lessons from the canonical Scriptures, was so lucid and convincing that he carried the Synod completely with him.

Dr Worrell recognized, however, that while there had been no actual communication between the Committee of Convocation and his own Committee, the two committees had actually been working along the same lines. This was found to be true especially on certain subjects: (1) That there should be a larger employment of the Prophetical writings. (2) That the New Testament Lessons should be appropriate to the Season for which they were appointed, and that they should illustrate and supplement the teaching of the Collect, Epistle and Gospel of the day. (3) That alternative lessons should be appointed.

It was felt, the Archbishop said, that a serious objection to the Canadian Lectionary of 1915 was that it dealt only with the Sunday lessons. A new principle was employed which did not fit in with the old Lectionary, and an undesirable dislocation of continuity seemed to be inevitable. It was also thought that it was a wise policy to keep in line with the Mother Church of England.

The question of sentiment is not all, for very practical reasons were advanced for the change. One was the large number of Church Calendars available in England at minimum prices, which would be useless in Canada. Immigrants would have difficulty when they found their English Prayer Books out of harmony with those in use in this country.

The new English Lectionary was in reality a product of the Convocations of both Canterbury and York. For six representatives of both Houses of the Convocation of York sat with the twelve representatives of both Houses of the Convocation of Canterbury. The ablest, as well as the most thorough, review of the new Lectionary which has yet been published, is from the facile pen of Dr Eugene Stock, a churchman of the widest experience, in a series of "Notes on the Proposed New Lectionary." He gives it, on the whole, his warm approval, and thinks that it is "a scheme framed

with very great skill, and destined to quicken and to deepen the respect of English Churchmen for Holy Scripture."

The statement which the Bishop of Ely (Dr Chase) made in his Report, as chairman of the Joint Committee, summarizes the chief points and explains the leading principles of the Lectionary.

It will be noticed that the Lectionary embodies two new principles:

(1) The adoption of the ecclesiastical weeks in preference to the calendar months as a framework for a Church Lectionary.

(2) The principle of selecting Second Lessons, as well as First Lessons, for every Sunday.

I. Lessons for Sundays

(i) *First Lessons.* Following ancient precedent, we have set down Isaiah for reading during Advent and until the second Sunday after Epiphany, and for the remaining Sundays after Epiphany certain of the Minor Prophets (Hosea, Joel, Amos, Micah). Again in accordance with ancient precedent, we begin the reading of the Pentateuch on Septuagesima Sunday. The Historical Books follow, and extend from the first Sunday after Trinity until the fourteenth. The Books of Daniel, Jeremiah, Ezekiel, are read from Evensong on the fourteenth Sunday after Trinity to Evensong on the twenty-second. Lessons from the Book of Proverbs are assigned to the remaining Sundays after Trinity. Special Lessons are chosen for the great Festivals, and also for the first Sunday after Easter and for the Sunday next before Advent.

Influenced by a desire (*a*) to meet the needs of different types of congregations, (*b*) to provide a certain amount of variation for successive years, (*c*) to make it possible for congregations to hear in church on Sunday selections from the less familiar parts of the Old Testament and from some Books of the Apocrypha, we have provided alternatives to the Lessons taken from the Pentateuch, from the Historical Books, and from the Book of Proverbs. We have deliberately refrained from providing alternative Lessons on Septuagesima (when the story of Creation is read), the fifth Sunday in Lent, Palm Sunday, and Easter Day. We desire to put it on record that in this part of

our work we have gone on the assumption (which we earnestly hope will be fulfilled) that the choice between alternative Lessons will not be made capriciously, but according to some definite principle or plan.

(ii) *Second Lessons.* In making the selection in this very important department of our work we have been guided by a twofold aim. We have endeavoured (1) to exclude as few passages of the New Testament as might be from the possibility of being read in church on Sunday; (2) to give variety for successive years and for congregations differing in character. Hence we have usually provided alternative Second Lessons, one from the Gospels and the other from the Acts, the Epistles, or the Book of the Revelation. But it is our intention that (except on Whit-Sunday, for which it seemed natural to select Lessons from the Acts of the Apostles and from the Epistles) at least one Lesson from the Gospels should be read on the Sunday.

It will be noted that in the first part of the year the Second Lessons are, so far as possible, congruous with the special season. For the Sundays after Trinity the Lessons selected are generally consecutive.

II. Lessons for Weekdays

(i) *First Lessons.* From the Monday after Advent Sunday till the Saturday in the week following the sixth Sunday after Epiphany, while Lessons from the Prophets are read on Sundays, Lessons from the Prophets (beginning with Isaiah) are read on weekdays. Then follow Lessons from the Pentateuch and from the Historical Books. In a few cases an important historical chapter or passage of the Prophets takes its proper chronological place among Lessons from the Historical Books. After the Historical Books Lessons from Jeremiah and Ezekiel are read, and these are succeeded by Lessons from the Historical and Prophetical Books belonging to the period of the Return. Next come Lessons from Daniel, Esther, and the First Book of the Maccabees. For the weeks succeeding the seventeenth Sunday after Trinity the Lessons are chosen from the Sapiential Books, Job, Proverbs, Ecclesiastes, and Ecclesiasticus. To the week after the twenty-sixth Sunday after Trinity are assigned Lessons from Books of the Apocrypha not read earlier in the year, and to the week next before Advent selections from the Book of Wisdom.

(ii) *Second Lessons.* The general principle which has ruled our arrangement is that, when a Lesson from the Gospels is read at Mattins, a Lesson from the Acts, Epistles, or the Book of the Revelation should be read at Evensong, or *vice versa*, and thus the larger part of the New Testament is read twice in each year. In regard to *the Gospels* it will be noted that there is no chapter in the first three which is not read at least once, while the Gospel according to St John is read twice. Besides this, at Evensong on the weekdays between Trinity Sunday and the eleventh Sunday after Trinity the Gospel story as narrated by St Matthew, St Mark, and St Luke, is read, the Lessons being so chosen that (so far as is possible) what is peculiar to one of these Gospels is read in its place and what is common to more than one of these Gospels is read once only. In the weeks which follow the whole of the Gospel according to St John is read. The whole of the *Book of the Acts*, as being specially appropriate to the Easter Season, is read continuously at Mattins and at Evensong in the weeks between the first Sunday and the fifth Sunday after Easter. It is also assigned, similarly arranged (except that the passages which were read at Mattins during Eastertide are now read at Evensong and *vice versa*), to the weeks between the twenty-third Sunday after Trinity and the Sunday next before Advent, weeks which do not occur every year. In the cognate weeks after the fifth Sunday and after the sixth Sunday after Epiphany the latter part of the Book (xv.–xxviii.) is read. As to *the Epistles*, those of St Paul are placed in the order which is commonly believed to be (at least approximately) that of chronology. The Epistle to the Hebrews has, we believe, its appropriate place at Mattins and at Evensong on the weekdays which follow Ascension Day. Of *the Book of the Revelation* the passages which in our judgment are the most appropriate for public reading are read on the weekdays immediately before Advent (other chapters being read on Sundays in Advent).

Special Lessons have been chosen for Holy Week, for Easter Week, for the Rogation Days, for the week after Whit-Sunday, for Holy-days (including the First Evensong to which we have endeavoured to assign Lessons which strike the keynote of the Festival), and for December 29, 30, 31. We have commonly selected short Lessons for Holy-days, desiring, so far as possible,

to fix attention on some salient thought. But since, with the adoption of the Ecclesiastical week as the basis, the Saints Day Lessons interrupt the daily course, we have inserted a Rubric allowing the Minister at his discretion to read the ferial Lessons instead of those appointed for the Holy-day. In view of the proposal that the Festival of the Transfiguration should have a place in the Calendar, we have added, in an Appendix, Lessons chosen for that Festival.

The fact that the number of weeks at the end of the Epiphany and Trinity Seasons varies according to the incidence of Easter, creates problems of some difficulty. It accounts, for instance, for the interruption to the reading of the Gospel according to St Matthew after the second week after Epiphany, and its resumption after the sixth week.

It will be noticed that in a few cases, in which a verse seems to be a fitting close to one passage and a fitting introduction to the passage which follows, Lessons overlap. In a few cases also it appeared to us that for the purpose of public reading a Lesson was improved by the omission of one verse or more.

We have felt that no direction could be formulated, but that it must be left to the reader of a Lesson to make at its beginning or its end any verbal change which may be necessary, *e.g.*, to omit a "therefore" at the beginning or a "saying" at the end of a Lesson, or to substitute for a pronoun the proper name which the previous context supplies.

It may be well to observe that, according to the notation which we have adopted, the last verse indicated is included, and not, as in the Lectionary of 1871, excluded.

In the Canadian Prayer Book there is a Table of Lessons Proper for Special Days, viz. Rogation Days, Ember Days in Lent, Ember Days in Whitsun Week, Ember Days in September, Ember Days in December.

There is also, in addition, a Table of "Lessons Proper for Special Occasions"—viz. Accession Service, Dominion Day and Other Occasions of National Thanksgiving, for Children's Services, for Missions, Thanksgiving for Blessings of Harvest, the Induction of Ministers, the Consecration of a Church or Chapel, the Consecration of a Churchyard, and the Dedication of a Church.

There follows a Table:

PROPER PSALMS ON CERTAIN DAYS

	MATTINS	EVENSONG
Advent Sunday	Psalm 9 — 50	Psalm 36 — 97 — 98
Christmas Day	Psalm 19 — 45 — 85	Psalm 89 *or* Psalm 110 — 132
Circumcision (New Year's Day)	Psalm 90	Psalm 105
Epiphany	Psalm 87 — 96	Psalm 67 — 72
Ash Wednesday	Psalm 6 — 32 — 38	Psalm 102 — 130 — 143
Good Friday	Psalm 22 — 40 — 54	Psalm 69 — 88
Easter Even	Psalm 4 — 30	Psalm 16 — 27
Easter Day	Psalm 2 — 57 — 111	Psalm 113 — 114 — 118
Ascension Day	Psalm 8 — 15 — 21	Psalm 24 — 47 — 108
Whitsunday	Psalm 48 — 68	Psalm 104 — 145
Trinity Sunday	Psalm 93 — 97 — 99	Psalm 62 — 146 — 150

	MATTINS	EVENSONG
St Michael and All Angels	Psalm 34 — 91	Psalm 103 — 148
All Saints' Day	Psalm 1 — 15 — 112	Psalm 145 — 146 — 149
Rogation Days	Psalm 8 — 65 — 104 — 126 — 144 — 147 *One or more*	
Dominion Day and other occasions of National Thanksgiving	Psalm 72	Psalm 46 — 150
Children's Service	*See page* 683	
For Missions	Psalm 2 — 46 — 97	Psalm 113 — 126 — 132
Harvest Thanksgiving	Ps. 65 — 103 — 107 — 144 — 145 *One or more*	Ps. 148 — 150
Institution and Induction	Psalm 121 — 132	
Consecration of Church or Chapel	Psalm 84 — 122 — 132	
Consecration of Church-yard or Cemetery	Psalm 23 — 39 — 90 — 103	

SELECTIONS OF PSALMS

Any of the following Selections may be used on the thirty-first day of the month, or on any other day for sufficient cause with the approval of the Ordinary, save only on those days for which Proper Psalms are appointed.

I., Psalms 1, 3 and 4. II., Psalms 15, 16 and 23. III., Psalms 19 and 20. IV., Psalms 27 and 29. V., Psalms 42 and 46. VI., Psalms 61 and 62. VII., Psalms 67 and 72. VIII., Psalms 84 and 85. IX., Psalms 91 and 96. X., Psalms 101 and 103. XI., Psalms 111, 112 and 113. XII., Psalm 119, 89—112. XIII., Psalms 139 and 143. XIV., Psalms 126, 127 and 130. XV., Psalms 145 and 146. XVI., Psalms 148, 149 and 150.

PSALMS THAT MAY BE USED IN HOLY WEEK

on the days for which Proper Psalms are not appointed

Psalms 41, 51, 71, 74, 94, 116, 120, 130, 141, 142.

THE CALENDAR

There was a sub-committee of the Lectionary Committee, formed to work upon the Calendar, of which the Rev. Canon Simpson was the chairman. Canon Simpson secured the help of Archdeacon Vroom and of Dr Hunt, both of King's College, Windsor, N.S., in the work of revision and enrichment. They worked in concert and provided the main material of the report. "We had," says Dr Vroom, "as the basis of our work the Calendar published in Report No. 481 of the Canterbury Convocation's work on the 'Letters of Business.' With this we compared the Calendars of Bishop John Wordsworth in *The Ministry of Grace*, and of Dr Frere in *Some Principles of Liturgical Reform*. Then we verified as far as possible all the additions and dates."

The Calendar shows considerable change. As the new Lectionary is based on the ecclesiastical year, the Table of Lessons in the Calendar disappears altogether. It will, as a consequence, occupy but little space in the Revised Prayer Book. For instance, under the old Calendar the month of January required thirty-one lines of type and a whole page to itself. The new Calendar requires only eight lines of space and little more than a third of a page.

The following names are omitted as having now little spiritual significance, or failing to possess adequate historical setting: Lucian, Prisca, Fabian, Blasius, Agatha, Edward, Invention of Cross, Nicomede, Tr. of St Martin, Evurtius, Lambert, Faith, Crispin, Leonard, Britius, Machutus.

The following new names have been added to the Calendar: January 26th, Polycarp, Bishop of Smyrna, Martyr, 155; 27th, John Chrysostom, Bishop of Constantinople, Doctor, 407; February 1st, Ignatius, Bishop of Antioch, Martyr, circ. 109; March 17th, Saint Patrick, Bishop of Armagh, circ. 465; 19th, Saint Joseph; 20th, Cuthbert, Bishop of Lindisfarne, 687; April 21st, Anselm, Archbishop of Canterbury, 1109; May 2nd, Athanasius, Bishop of Alexandria, Doctor, 373; 9th, Gregory Nazianzen, Doctor, circ. 390; June 1st, Justin, Martyr, 150; 9th, Columba, Abbot of Iona, 597; 10th,

Margaret, Queen of Scotland, 1093; 14th, Basil the Great, Bishop, Doctor, 379; 28th, Irenæus, Bishop of Lyons, circ. 202; August 5th, Oswald, King and Martyr, 642; 31st, Aidan, Bishop of Lindisfarne, 651; September 16th, Ninian, Bishop of Galloway, 432; 19th, Theodore, Archbishop of Canterbury, 690; October 10th, Paulinus, Archbishop of York, 644; November 18th, Hilda, Abbess, 680; and December 29th, Thomas, Archbishop of Canterbury, 1170.

The list of names is suggestive, and almost furnishes a commentary in itself, telling its own story of the reasons which led the Canadian revisers to add these names to the Church Calendar. There are the names of great scholars of the Church universal, like Athanasius, of martyrs like Polycarp and Ignatius, of preachers like the golden mouthed John, of missionaries like Columba and Cuthbert and Patrick, of saintly women like Hilda and Margaret, of patriots like Oswald, of ecclesiastical statesmen like Theodore. All have some title to name and fame in the Church of Christ. The national saints of the British Isles have been given special distinction, the impassioned plea of the Rev. Arthur French of their right for peculiar honour moving every heart in the height of the Great War, and they are now Saint George, Saint Patrick and Saint David, as well as Saint Andrew. St George had the distinguishing title in the Church of England Prayer Book, but the apostle of Wales was simply David, while St Patrick, the apostle of Ireland, was given no place whatever.

One distinctive feature of the revised Calendar is worthy of notice, and must serve a good purpose. That is the "addition of historical notes and dates." One instance will suffice to illustrate this feature. On March 1st in the old Calendar occur the words David, Abp. In the new Calendar, the historical note is added, Archbishop of Menevia, and the approximate date is given, circ. 544. There is one red letter day added, the Transfiguration of our Lord, on August 6th. The Golden Numbers and the Sunday Letters will no longer appear in the Calendar, and those accustomed to use the means thus provided for finding Easter Day, will have to

forego their use, and seek the information in the table provided in another place.

The "Tables and Rules" in the original book preceded the Calendar. They are now printed to follow it.

The revisers have inserted a new table.

A TABLE

CONCERNING THE REGULATION OF SERVICES

WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY

WHEN two Feasts or Holy-days fall upon the same day, then, ordinarily, the days set out in the column to the left of the Table following shall be held to take precedence of those in the column to the right; and the Services appointed for the days set out in the column to the right shall either be transferred as therein directed, or be altogether pretermitted for that year.

First Sunday in Advent.	*St Andrew*, transferred to Monday.
Fourth Sunday in Advent.	*St Thomas*, transferred to Monday.
First Sunday after Christmas.	*St Stephen, St John the Evangelist, Innocents' Day.*
Circumcision.	*First Sunday after Christmas.*
Epiphany.	*Second Sunday after Christmas.*
*Conversion of St Paul**.	*Third Sunday after Epiphany.*
*Purification of the Blessed Virgin Mary**.	*Fourth Sunday after Epiphany.*
Septuagesima and *Sexagesima.*	*Conversion of St Paul*, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	*St Matthias*, transferred to next day.
Third, fourth and *fifth Sundays in Lent.*	*Annunciation of the Blessed Virgin Mary*, transferred to Monday following.
Sunday, Monday, Tuesday, Wednesday and *Thursday next before Easter, Good Friday, Easter Eve, Easter Day, Easter Monday* and *Tuesday.*	*Annunciation of the Blessed Virgin Mary*, transferred to Monday after first Sunday after Easter.
Easter Day and *seven days after.*	*St Mark, St Philip and St James*, transferred to Monday after first Sunday after Easter.
*St Mark**, *St Philip and St James**.	*Second, third, fourth* and *fifth Sundays after Easter.*
Ascension Day.	*St Philip and St James*, transferred to Friday.
Whitsunday to *Trinity Sunday.*	*St Barnabas*, transferred to Monday after Trinity Sunday.
Transfiguration of our Lord.	*Sundays after Trinity.*
St Barnabas and *all other Holy-days till All Saints' Day*, inclusive*.	*Sundays after Trinity.*

* The Collect of the Sunday will follow that of the day. On great Festivals, no other Collect should be used except the Collect of the day.

In the table of all the Feasts to be observed, the only addition is that of "the Transfiguration of our Lord."

We have added to the Solemn Days of the old Prayer Book, "Dominion Day" and the day to be observed as the Day of National Thanksgiving to Almighty God.

The table to find Easter Day, and another table to find Easter which was originally headed "To find Easter for ever," are both deleted as having no practical use in modern times.

In the last revision of our Prayer Book, "A Table of the Moveable Feasts Calculated for Forty Years" appears, covering the period from 1661 to 1700. The privileged printers have followed this plan and usually calculate for the same period of time. There is a curious note at the foot of the table in the Book Annexed: "Note that the Supputation of the year of our Lord in the Church of England beginneth the 25th day of March." There were only two tables for finding Easter in the book of 1662, but by the authority of 24 George II, Chapter 23, eight tables were furnished, the Act stating: "That the said new Calendar, tables and rules, hereunto annexed, shall be prefixed to all such future editions of the said book." The Canadian revisers have swept away all such tables and rules, and have simply provided: "A Table of the Moveable Feasts for One Hundred Years"; that is to say, for the Twentieth Century.

The Table of the Moveable Feasts for One Hundred Years occupies four pages of the new Prayer Book. It is probably the most comprehensive ever published. It was prepared with the utmost care by experts connected with the Cambridge University Press, printed in an advance edition of 10,000 copies and published for use in the Canadian Church until the Canon adopting the Revision should receive final confirmation by the General Synod of 1921.

The Secretary of the Prayer Book Committee was astonished one day, when he received a letter from a well-known layman in Toronto, Mr R. Dawson Harling, stating that there were no less than sixteen errors in the dates in this Table. The authorities of the Cambridge University

Press were even more astonished than the Secretary, possessing as they do such a well qualified staff. They were probably ready to say with the Duke of Wellington, "There is no mistake; there has been no mistake; and there shall be no mistake." But, "facts," as the old saying runs, "are stubborn things." And it was discovered on more careful study that out of the seven hundred dates given in the Table, sixteen were incorrect. They all referred to leap years later than 1963, for which years the January and February dates only, shown in the Table, should be one day later than they were printed in this special edition. They all refer to Septuagesima and Ash Wednesday. The remarkable thing is that we should have had in Canada a churchman so interested in the Prayer Book that he took upon himself voluntarily the formidable task of checking up a Table involving so many intricate calculations. Accuracy is greatly to be desired, and it was a fortunate thing that the errors were discovered in time.

CHAPTER XV

THE ORDER FOR MORNING AND EVENING PRAYER

THE General Synod, in laying down the principles which were to guide the revisers, declared that the Ornaments Rubric should not be touched. It remains, therefore, in its place at the beginning of Morning Prayer. But it is no longer left in solitary grandeur with a whole page reserved for it. Two notable rubrics have been placed upon the same page of honour.

The first additional rubric governs the use of shortened forms of Morning and Evening Prayer. It has long had legal sanction, but its provisions were not easily obtainable in convenient form. The Royal Commission of 1869, which reported on the 31st August 1870, recommended the use of shortened forms of Morning and Evening Prayer. The Convocations of Canterbury and York endorsed the report. An Act was introduced in the Imperial Parliament, XXXV and XXXVI Vict., Ch. 35, which was duly passed 18th July 1872. The Act is cited as "The Act of Uniformity Amendment Act, 1872." Its main provisions are incorporated in the rubric following, with certain exceptions, which may be briefly noted. The Imperial Act excepts cathedrals in the sense that the shortened form must be in addition to the usual services, while in parish churches and in chapels it may be in lieu of the same. The Imperial Act goes further than our rubric, as does also the Canon of the Provincial Synod of Canada, in that it allows a sermon or lecture to be preached when it is preceded by the Bidding Prayer, or by a Collect from the Book of Common Prayer. Our Church in Canada has adopted a new Bidding Prayer, which "may" be used before sermons and lectures, but we have not placed in

rubrical form in the Prayer Book the provision in regard to the use of a simple Collect before a sermon or lecture. This Shortened Form had been adopted by the Provincial Synod of Canada, and was in general use. There were Churchmen, however, who objected to its incorporation in the Prayer Book, not knowing, seemingly, that it was already the law of the Church in a large part of Canada.

The Canadian Church has, however, gone further than the amending act, first by Canon of Provincial Synod of Canada, and now by rubrical direction in the Prayer Book, in that under proper safeguards it grants permission for the use of the shortened form on *Sundays* under exceptional circumstances. This provision would appear to be necessary in large parishes or missions where there are a number of congregations to be served on the same Sunday.

SHORTENED FORM OF SERVICE

¶ Upon any days except Sundays, Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday, and Ascension Day, the Order for Morning or Evening Prayer may be shortened by the omission of the Venite (in Morning Prayer), of one or more Psalms (one Psalm at least, or one portion of the 119th Psalm, being always retained), of one Lesson, of one Canticle as appointed, of the Lesser Litany and the Lord's Prayer after the Creed, and of the Prayers following the Third Collect, except the Prayer of St Chrysostom and *The grace of our Lord* etc.

Note, That when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein after *brethren* down to *I pray*, or else instead thereof he may say *Let us humbly confess our sins to Almighty God.*

Note, That the permission granted to use the Shortened Form is hereby extended to Sundays and Holy-days, when the Minister shall deem it advisable on account of special circumstances. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

The form of words referred to in the first "Note" was taken from the American Prayer Book. It has also been adopted by the Scottish revisers.

COMBINATION OF SERVICES

The Royal Commission of 1869 dealt with a question which had disturbed the minds of liturgiologists for a long time, and in a measure the mind of the Church, and which had

certainly affected its practice. It may seem strange to a later generation of Churchmen that such should be the case. The amending act states that doubts had arisen as to whether the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and that it was expedient to remove such doubts. It was therefore enacted and declared that any of such forms of service may be used together or in varying order as separate services, that the Litany may be said after the third Collect in Evening Prayer, and that any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

One of the chief reasons urged for the Revision of the Prayer Book in Canada was based upon the argument that our ordinary services on Sunday are too long, and that in many congregations it would be desirable to provide some method by which portions of the existing services could be combined. It was felt, for instance, that in many parishes the Litany, which Dowden does not hesitate to call "one of the noblest works in the whole range of liturgical literature," was literally becoming a dead letter in that it was seldom, if ever, used. There were congregations in some dioceses in which it was never heard from one year to another. And it was urged that with more freedom, and with a combination of services, the Litany would probably gain a place in our Church services from which it could not easily be dislodged.

The ground was taken, too, that there was much needless repetition when the services for Morning Prayer, the Litany and Holy Communion were taken together, as was the case in a few parishes. And it was felt that there was a distinct loss to our worshippers when the services were taken separately. This could be overcome by the combination of the leading features of each service. There was a gain, it was felt, in the very variety which such combinations afforded.

There were suggestions before the Committee on Revision from nearly four hundred individual Churchmen and Church bodies, all of which were most carefully tabulated by Bishop

Bidwell, and placed in proper form before the Committee for consideration. There was, of course, a great variety of opinion expressed, many contributors thinking that Morning Prayer and the Litany should never be used together. Others, however, were of opinion that the proper combination was the use of the shortened form of Morning Prayer, and the Litany to the end of the Versicles, followed by the Grace. It was also claimed that Morning Prayer and the Holy Communion should never be used together in combination. The general view, however, appeared to be that full Morning Prayer should be used to the end of the second Canticle, and that then the Communion Service should at once be proceeded with. There were a few suggestions, in regard to this form of combination, in the direction of omitting the Lord's Prayer and the Prayer for the King from the Service for Holy Communion. After the most careful study the Committee decided upon the following combinations, which were drawn up by a committee consisting of the Bishop of Huron and the present writer. It may be of interest to note that the covering resolutions were moved by the Archbishop of Algoma (Dr Thorneloe), and seconded in regard to the Holy Communion by Mr E. G. Henderson, while the combination covering the Litany was seconded by Archdeacon Paterson-Smyth, at the meeting of the Committee in Quebec in 1913.

The rubric governing the Combination of Services is as follows:

¶ The following Combinations of Services are permitted:—

1. Morning Prayer and Holy Communion.
2. Morning or Evening Prayer and Litany.
3. Litany and Holy Communion.
4. Morning Prayer, Litany, and Holy Communion.

Note. When taking the First, the Minister may end Morning Prayer with the Canticle after the First or the Second Lesson, or he may add the Salutation and *Let us pray*, followed by the Versicles and the Second and Third Collects. When the Litany is taken in Combination with any service, the Shortened Form of the Litany may be used. When taking the Fourth, the Minister may proceed to the Litany immediately after the Te Deum, saying *Let us pray*.

THE ORDER FOR MORNING PRAYER

The first meeting of the Central Revision Committee, which was appointed by General Synod in London, Ontario, in 1911, was held at St James' Parish Hall, in Toronto, on 20th April 1912, the Bishop of Huron (Dr Williams) in the chair. The rules governing the work were settled with but little debate. The Bishop of Fredericton suggested that the first work to be taken up be the subject matter of "The Order for Morning Prayer." This was at once agreed upon. Canon Dyson Hague then moved, seconded by Mr E. G. Henderson, that additional sentences for the Seasons of Advent, Christmas, Epiphany, Good Friday, Easter, Ascension, Whitsunday and Trinity Sunday, be inserted in the Sentences of Scripture at the beginning of the Order of Morning Prayer, provided that any such additions shall not interfere with or be in contradiction of the Penitential principle recognized in the present Sentences.

This resolution was hotly debated, and threatened at one time to cause almost a deadlock in the Committee. It was the first serious effort made to enrich the Prayer Book. But there were members of the Committee who at first glance looked upon the resolution as a most dangerous innovation, which must be defeated at all costs. It was to their minds, when presented in this form, as if someone wished to lay violent hands upon the very ark itself. There were three different amendments offered, and some members spoke as if they would not accept the principle involved in any shape or form. A whole day was spent in the discussion, but finally the resolution obtained the necessary two-thirds vote and was carried by ten votes to four. The Committee appointed to select the Sentences for the Church Seasons consisted of the present writer, Canon Scott and Archdeacon Paterson-Smyth. It was afterwards agreed to add other suitable Sentences of a penitential character.

The title: "The Order for Morning Prayer Daily Throughout the Year," comes down to us from 1552, when the term "Morning Prayer" was substituted for "Matins." The rubric

dates from 1552, with the slight change, in 1662, of the omission of the words "and likewise of Evening Prayer." The use of Sentences at the beginning of a service is certainly most appropriate. There are some authorities who claim that it is quite ancient, finding in the use of a verse or *capitulum* in the service of Compline in the time of Amalarius, A.D. 820, a basis for their claim. Others again think that the first daily service to open with Scripture was the Strassburg Liturgy (Feb., 1552), which opened with the Ten Commandments. Cornford says that the Old Testament verses are from the Lenten *Capitula*, and from Penitential Psalms read daily during Lent. But Baylay, in the *Prayer Book Dictionary*, holds that they "constituted an entirely novel way of beginning the Divine Service." He considers that the grounds upon which they are said to be taken from the Lenten *Capitula* are far too slender for acceptance. We may be thankful that our Reformers were led by the Holy Spirit to begin our daily services in the very words of Scripture. Even if it be true, as Professor Swete remarked in another connection, that our Liturgy "heads a new liturgical family," the value of the Sentences is so obvious that they justify themselves. And it may be that here, as in other places, our Church "proclaims her independence of foreign dictation in the order of her worship." The question as to sources and origins is of quite secondary importance in comparison with their practical value.

The Opening Sentences of 1552 were eleven in number, eight from the Old Testament, and three from the New. Whatever the origin of seven of the Sentences from the Old Testament, it is quite clear that one of them, Daniel 9. 9–10, was selected by our Reformers, as were all the Sentences from the New Testament. The ninth verse of 1 John 1 was added in 1662. The Sentences were given from the Accepted Version in 1662. They had formerly stood from the text of "The Great Bible," Cranmer's Bible of 1539.

It is taken for granted that the Sentences were intended to be, and should be, entirely penitential in character, and that the American revisers quite lost sight of their original

purpose when they added Sentences suitable for the Christian seasons. But this fact is forgotten, in such a wide and sweeping statement, that the Exhortation, which was composed by the Reformers, and which is founded upon the Sentences, not only prepares for due penitence, but it also calls, and rightly calls, for praise and thanksgiving. And it is completely in harmony with Scripture when it gives, as the reason for the assembly of God's people, that they meet together to render thanks to Almighty God, and to set forth His most worthy praise. It is acknowledged on all hands that the Sentences form a natural preparation for confession of sin, and it hardly needs argument that it is just as necessary to create an atmosphere for the proper rendering of thanksgiving and praise, the highest act of Christian worship. The wording of the Exhortation would suggest that the Sentences are intended to cover the worship of God in all its essential features of penitence, of praise and thanksgiving, of prayer and hearing of the Divine Word. If the prevailing note be penitence, there is no wise reason which should necessarily exclude praise.

The new sentences are most appropriate, while the placing of the Baptist's call to repentance under Advent has a significance of its own.

> The Lord is in his holy temple: let all the earth keep silence before him. *Hab.* 2. 20.
>
> O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him. *Psalm* 96. 9.
>
> Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. *Isaiah* 55. 6, 7.
>
> Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Isaiah* 57. 15.

¶ *Sentences, which may be used before one or more of the preceding Sentences.*

Advent Repent ye; for the kingdom of heaven is at hand. *St Matth.* 3. 2.

Christmas Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St Luke* 2. 10, 11.

Good Friday All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *Isaiah* 53. 6.

Easter The Lord is risen indeed. *St Luke* 24. 34.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 *Corinthians.* 15. 57.

Ascension Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Hebrews* 4. 14, 16.

Whitsunday It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. *Acts* 2. 17.

Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Acts* 1. 8.

The Exhortation, which was written in 1552, remains unchanged. It is largely based upon the opening Sentences, and has in it an element which is essential to all true Christian worship, a call to thanksgiving and praise. It sets forth, as well, the duties of a faithful hearing of God's Word

and the need of prayer. The Exhortation, while based upon the preceding Sentences which furnish its key-note, is at least reminiscent of earlier forms. There are phrases which are found in Leo's Lenten homily. The Gallican and Spanish liturgies contained a somewhat similar address before the celebration of the Holy Communion. And perhaps more suggestive still was the Strassburg Liturgy, which was published in February of the year during which our Exhortation was composed.

The Canadian revisers, in dealing with the "Shortened Form" of Morning and Evening Prayer, have gone beyond the schedule of the Act of Uniformity Amendment Act, which simply omitted the Exhortation, by providing for the abrupt break between the Sentences and the General Confession a very simple liturgical use. It is contained in the note following the rubric:

NOTE: That when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein after *brethren* down to *I pray*, or else instead thereof he may say *Let us humbly confess our sins to Almighty God.*

The General Confession was not touched by the Canadian revisers. It is a fruit of the revision of 1552, and has stood the test of all subsequent revisions. The word "made" was used instead of "said," in 1604, but the return to "said" in the rubric shows that the term has won general acceptance. The language of the Confession is mainly taken from Scripture, and it bears but little resemblance to existing forms. The principle that confession of sin should be made at the beginning of Divine Service, is, as Cornford notes, mentioned by St Basil.

The Absolution remains unchanged. It dates from 1552. The rubric preceding it has, however, been altered twice. The words "or remission of sins" were added in 1604, and the word "priest" was substituted for "minister" in 1662.

The Lord's Prayer, with its governing rubric, passed through every meeting of the Revision Committee without

any alteration. It was accepted by the General Synod of 1915, but the same body in 1918, under a motion moved by Dr Matthew Wilson, seconded by Dr Lansing Lewis, decided with practical unanimity that the opening sentence should read: "Our Father who art in heaven," substituting "who" for "which." The same motion had been offered five years before and rejected. It is, of course, in accordance with modern grammar, for although "which" was grammatically correct, according to its original usage, when it had for its antecedent persons as well as things, it is now only applied to animals and things without life, and this gave room for criticism by those trained to look upon its use otherwise as incorrect.

The next change is in the rubric before the Venite. This rubric dates from 1549, but was altered in 1552, and still further enlarged in 1662. It has been amended by the Canadian revisers in several important particulars. In 1662, the Easter Day Anthem was introduced, and all worshippers have acknowledged its appropriateness. In 1915, we added anthems for Christmas Day, Good Friday, Easter Day, Ascension Day and Whitsunday. Exception has been taken to the use of the words "Proper Anthem" on Good Friday. Those who object probably forget that the term has a very wide significance, and that the Burial Order has at least three anthems, the first an anthem of hope and resignation; the second an anthem of lament and supplication; and the third an anthem of assurance and condolation. The rubric of 1662 ordered that the Venite is not to be used here on the 19th day of the month, but in the ordinary course of the Psalms. The Canadian revisers took a more common-sense view, and directed that it is always to be used here, and to be omitted in the ordinary course of the Psalms, when it is reached on the 19th day of the month. The rubric now reads:

> ¶ *Then shall be said or sung this Psalm following; except on Christmas Day, Good Friday, Easter Day, Ascension Day, and Whitsunday, for which days Proper Anthems are to be found with the Collect of the day. On the nineteenth day of the month, the Psalm shall be omitted in the ordinary course of the Psalms.*

The rubric before the Te Deum, which dates from 1549, was altered in 1552, in 1604, in 1662, and amended by the Canadian revisers by the substitution of the words, "he that readeth," for "the Minister," giving larger liberty in this particular; and altered also by the transference of the words, "After the first Lesson, etc.," to a lower place, making it a third paragraph, immediately preceding the Te Deum.

This glorious hymn, at the suggestion of Archdeacon Cody, is printed in three divisions according to its original form. The Te Deum naturally divides itself into three distinct sections, the first setting forth the praise of God the Father, and ascribing praise to the sacred Trinity, the second telling forth the redemptive work of Christ, and the third consisting of eight versicles alternating prayer with praise, ending in a cry for mercy, an expression of steadfast faith and an appeal for God's providential care.

The Benedicite, which was placed here in 1549, remains unaltered in its text, but the Canadian revisers have changed the method of printing, breaking it up into ten portions, and giving permission to shorten the Canticle considerably by allowing liberty to use the words "Praise him, and magnify him for ever," either as hitherto or at the end of each group of verses only. The rubric is as follows:

> ¶ *Note, That the words* praise him, and magnify him for ever *may be sung at the end of each verse, or of each group of verses, as desired.*

The rubric before the Benedictus was first written in 1549, amended in 1552, and considerably altered in 1662. The Canadian revisers gave it greater clearness of direction by specifying that it "shall be said or sung," and by altering the word "Chapter," which may not be technically correct and substituting therefor "Lesson." The rubric is now in better form than ever before.

The Apostles' Creed is now prefaced by a new rubric, which was made necessary by the action of General Synod in 1918, in regard to the use of the Athanasian Creed. This question will be treated at a later stage. The new rubric before the Apostles' Creed reads:

¶ *Then shall be said or sung the Apostles' Creed, or the Creed of Saint Athanasius, by the Minister and the people standing.*

The Apostles' Creed itself remains untouched, although there was a good deal of debate in regard to the retention of the word "hell." There were many suggestions made, such as that the word "hell" be changed to "hades"; that the words "the place of departed spirits" be substituted for the word "hell"; that for the words "into hell" be substituted "to the departed"; that the wording of the Creed remain as it is but that an asterisk be placed at the word "hell," and that the following be added as a foot or side note: "The word 'hell' here means the place of departed spirits." The latter suggestion carried in committee, in April 1912. But at subsequent meetings it was felt that there was a fatal objection to the use of an asterisk in this connection in the Prayer Book, and the motion was rescinded. The new rubric, to follow the Apostles' Creed, has won general acceptance and is as follows:

¶ *Note, That the words in the Creed* He descended into hell *are considered as words of the same meaning as* He went into the place of departed spirits.

The rubric following the Apostles' Creed is slightly amended, by the substitution of the words "the Creed," for "that," and now reads as follows:

¶ *And after the Creed these prayers following, all devoutly kneeling: the Minister first pronouncing with a loud voice,*

The Versicles which follow the Lord's Prayer have not been changed, although both in committee and in Synod efforts have been made to alter the response in the 5th Versicle. As early as April 1912, the Bishop of Fredericton (Dr Richardson) moved, seconded by Dean Coombes, that for the answer: "Because there is none other that fighteth for us, but only thou, O God," be substituted "For it is thou, Lord, only, that makest us dwell in safety," the words in the American Prayer Book. Canon Scott suggested that the omission of the word "Because," would remove the objection taken to the form of the response, and moved accordingly. Archdeacon Cody suggested the response from the Japanese Prayer Book: "And make wars to cease in all

the world"; but did not press it to a vote, as the temper of the Committee seemed to be unfavourable. The present writer moved, seconded by Chancellor Worrell, that there be added to the Versicle the words, "by thy strength," and that it read: "Give peace in our time, by thy strength, O Lord." All the motions, however, were voted down in committee. Judge Savary moved in General Synod the same resolution as that offered by the Bishop of Fredericton, but it did not win acceptance in the larger body.

There is no further change until we reach the end of the Third Collect.

The rubric before the Five Prayers has been altered in two ways. First, the word "five" has been deleted, as being meaningless where we have now nine prayers. The word "read" has been changed to "used," and all the words following have been deleted as well. It now reads

> ¶ *Then these prayers following are to be read here, except when the Litany is used.*

The Prayer for the King's Majesty remains unchanged, although perhaps no single prayer in the Book has been the subject of more debate concerning one of its terms. The word "wealth" in the prayer has been a stumbling-block to many, but, although suggestion after suggestion has been made, it was felt that no other term could be found to take its place and to carry with it the fullness of meaning contained therein. In 1912 the following suggested alternatives for "health and wealth" were before the Committee and voted upon: "peace and prosperity," "health and prosperity," "health and happiness," "health and honour," "health and safety," "health and strength," "strength and safety," "peace and safety," "health and peace," "health and well-being," "health and righteousness," but none of the words suggested, although put to the vote again and again, could secure the requisite majority for adoption. All this took place in the Central Revision Committee. When the Draft Book reached the General Committee in April 1914, the Hon. Mr Justice Fitzgerald asked for the reconsideration of the prayer, and his motion, seconded by Bishop

Roper, was adopted. Mr Justice Fitzgerald presented for study and suggestion a Prayer for the Reigning Sovereign and the Royal Family, which he wishes to substitute for the prayer for the King.

The Hon. S. H. Blake asked that time be given for the further study of the whole subject matter. This was granted, and the next day Mr Blake almost carried the Committee with him in his suggestion that the word "peace" be substituted for the word "wealth." He advocated the change with all the powers of argumentation and persuasiveness which he possessed—powers which, when combined with his personal influence, might well have swayed the Committee and won it completely over to his view. He said that he had passed many hours of the night, Bible in hand, with Cruden's Concordance at his side; that he had gone over his Shakespeare as well, and that he was convinced that the word "peace" was preferable to "wealth," and that it completely removed the objection that many felt, though probably under a misconception, that in our services we prayed that the King might enjoy earthly riches.

Mr Blake's motion was seconded by Canon Plumptre, and it looked for a moment as if it would be carried unanimously. Then the Archbishop of Algoma (Dr Thorneloe) rose to his feet and remarked with almost prophetic insight, for it was less than four months before the Great War, that a time might arise when it would not be right nor well for the King to be at peace; that the cause of truth and righteousness might demand that the King should go to war; and that he could not support the resolution. Dean Evans then moved, seconded by Archdeacon Paterson-Smyth, that the word "well-being" be substituted for "wealth." To this amendment Canon Craig and Professor Allnatt offered another, that the word "welfare" be substituted; but all three motions were rejected by this large and representative Committee. The whole subject was thrashed out again and again at subsequent meetings, and with the same result. There were few, if any, members of the Committee wedded to the word "wealth," but they were not satisfied with the alternative

words suggested to take its place. The majority stood ready to have the word misunderstood rather than to hand down to posterity another word, however excellent in itself, which was poorer in meaning than the old English word "wealth" when properly understood.

The new Prayer for the Governor-General and the Lieutenant-Governor speaks for itself, and is as follows:

¶ *A Prayer for the Governor-General of the Dominion of Canada, and the Lieutenant-Governors of the Provinces.*

LORD of all power and mercy, we beseech thee to assist with thy favour the Governor-General of this Dominion, and the Lieutenant-Governor of this Province. Cause them, we pray thee, to walk before thee in truth and righteousness, and to use their power to thy glory and the public good; through Jesus Christ our Lord. *Amen.*

It was placed in our Prayer Book on the motion of the Bishop of Fredericton (Dr Richardson), seconded by Archdeacon Cody. The original was taken from a Manual in use in the Diocese of Fredericton, but it was amended in several particulars by the Committee.

The alternative prayer, which may be used instead of the Prayers for the King's Majesty, the Royal Family, the Governor-General and Parliament, was the subject of much debate, but has succeeded in winning its way by its own intrinsic merits. There are Church people of a conservative spirit who will always use, and desire to have used, the old prayers consecrated by so many memories and found so fruitful in blessing, as well as so useful in keeping alive the spirit of loyal devotion to the Royal House. There are others however, who, owing to the exigencies of their services, will gladly avail themselves of this comprehensive prayer which covers so much ground in so little space.

It is modelled upon a prayer in the Scottish Prayer Book, which is largely taken from an older form. The Canadian revisers have adapted it to the special circumstances of the Canadian Church, and have greatly improved the prayer

along liturgical lines. The insertion of the prayer was ordered under motion of Mr E. G. Henderson, seconded by President Powell. The prayer originally adopted has undergone considerable pruning, and has been altered in many particulars. For instance, its original address was "O Lord our God," instead of "O Lord God Almighty." Then the words "we humbly beseech thee with thy favour" have been substituted for "most heartily we beseech thee with thy favour"; and also the words "that in all things he may be led by thy guidance and protected by thy power" for "that he may always incline to thy will and walk in thy way." The second petition read "and together with him bless our gracious Queen Mary," and this has been altered to read "We pray thee also to bless," at the suggestion of Provost Macklem. The use of the word "Empire" has been subjected to criticism by those who prefer some such term as "Commonwealth" of nations, but it seems to be the only word suitable in the premises. The wider vision of Empire finds a place for the first time in any of the service books of the Church of England. The prayer is as follows:

¶ *The following prayer may be read instead of the prayers for the King's Majesty, the Royal Family, the Governor-General, and Parliament.*

O LORD God Almighty, who rulest the nations of the earth, we humbly beseech thee with thy favour to behold our Sovereign Lord, King *GEORGE*, that in all things he may be led by thy guidance and protected by thy power. We pray thee also to bless our gracious Queen Mary, Alexandra the Queen Mother, Edward Prince of Wales, and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Empire, and all who are set in authority over us; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

The first attempt to enrich the Book of Common Prayer, and to adapt it to the new conditions of Church life in British America, was made by Dr Charles Inglis, first Bishop of Nova Scotia, who had the high honour of being the leader in that truly apostolic band of colonial Bishops. The present writer believes that Bishop Inglis adapted prayers to include petitions for the Lieutenant-Governor of Nova Scotia, and the legislature of that province, and that they were first used in St Paul's Church, Halifax. But he frankly confesses that the first evidence he possesses is that of their use in the neighbouring province of New Brunswick.

In one of his episcopal visitations, Bishop Inglis reached Fredericton, the capital of New Brunswick. And on Sunday, 23rd July 1792, he made the following entry in a daily journal which he kept with scrupulous care: "Prepared to preach and transcribed some prayers for the Lieut. Governor, to be used in the morning and evening service by the Clergy. They are those used for the Lord Lieutenant of Ireland. Also adapted the prayer for the High Court of Parliament to our Legislature, to be used during their session. My wish is to have these authorised and used in each of the four provinces under my jurisdiction." It is interesting to notice that this entry was made in the house of Mr Jarvis, a name honoured in the Canadian Church from that day to this; and that a member of this well-known family, Mr W. M. Jarvis of St John, N.B., was one of the first laymen to take up the subject of revision in our General Synod.

On the following Tuesday, Bishop Inglis had an interview with Mr Odell and the Governor (Carleton), on the subject of Church lands. He made this entry in his journal: "I concluded to address the Governor by Memorial on the subject and on his authorising the use of the Prayers I had prepared for the Lieut. Governor and the Legislature during their Session." (*Journal*, 1792, No. 1, *Archives of Canada*, pp. 10, 11.)

The Prayer for the Clergy and People has an ancient lineage. It has been traced in some form or other to the

Gelasian and Gregorian Sacramentaries. It had an early place in the Sarum Breviary. It was in the fourteenth century Prymer. It was in the Litany of 1544. It is amongst the Private Prayers of Queen Elizabeth. It has passed through the hands of many revisers, and has come forth from the crucible almost, if not altogether, perfect as an expression of devotion, and its petitions express in most felicitous terms the spiritual needs of the Church. Its address, however, has often been the subject of criticism and, indeed, of jest: at the expense of the clergy, "Who alone workest great marvels," as if it were suggested they are almost beyond help. But the words are entirely Scriptural, and are taken from Psalm 136. 4. They have an added value in that they suggest the outpouring of Pentecostal power (Acts 2. 2–4). The desire for a change in the wording of the prayer came from so many Church people that the Committee felt that it would be wise to accede to such a general request. The old Scottish Liturgy of 1637 had, "Who alone workest great and marvellous things," and the American Prayer Book has, "from whom cometh every good and perfect gift."

The Canadian Revisers have adopted an expression of singular beauty and appropriateness, from the proposed revision of 1689 (see Dowden, *Workmanship of the Prayer Book*, 135, 7): "the giver of all spiritual gifts." This was moved as early as April 1912, by Archdeacon Paterson-Smyth, seconded by Mr Matthew Wilson, and placed in the Draft Book; outliving all criticism and passing through all the changes and chances of two Synods.

In the General Synod of 1915 it was proposed and carried in the House to eliminate the word, "the" before "giver," in the prayer. Archdeacon Cody protested at the time, but deferred action until the subject was again before the House, in Evening Prayer. He came then, fully prepared with an analysis of the principles governing the construction of Collects; and with parallels from other prayers in the Prayer Book. He was able to secure the reinstatement of "the," both in Evening and Morning Prayer.

Although it seemed to some minds a matter of little consequence, the real point at issue was the proper construction of a Collect, with 1, The Invocation; 2, The Relative or descriptive clause; 3, The Petition.

The word "Curate" in this prayer has long been objected to as an archaic term, or at least as a word which has completely changed its meaning. One object of revision, it was urged, is to change such words and to furnish their equivalents in modern English. Thus it came to pass that we lost here, in our familiar prayer, one of the most beautiful and expressive words in our Prayer Book. In 1912 the present writer moved, seconded by Canon Scott, that the word "Curate" be retained. On motion of the Bishop of Fredericton (Dr Richardson), seconded by Archdeacon Cody, the suggestion was made that the words "other clergy" be substituted for the word "Curates." Canon Plumptre's motion, seconded by Canon Hague, that the word "clergy" be substituted, carried at the time. It was altered later to "other clergy." The Provincial Synod of Canada suggested the use of "Bishops, Priests and Deacons," and when this was discussed, in January 1918, by the Revision Committee, it was decided to re-introduce the word "Curates" in the prayer. The General Synod, however, simply struck out the word "other" and gave their approval to the first action taken by the Committee in 1912. There has been a good deal of facetious criticism in certain quarters of the use of the term "Bishops and Clergy." The critics were probably not aware of the authorship of the term, or they would not have quarrelled with the collocation of the words, much less rushed into print, without thinking twice. For it is from the pen of Archbishop Laud, when he drew up "His Majesty's Declaration" in 1628. (See Canadian Book of Common Prayer, p. 658.) The prayer now reads:

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, the giver of all spiritual gifts: Send down upon our Bishops and Clergy, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A new rubric was sanctioned to follow the Prayer for Clergy and People, under a resolution offered by Archdeacon Vroom, seconded by the Archbishop of Caledonia (Dr Du Vernet):

¶ *Then may be read any of the Occasional Prayers or Thanksgivings, or any prayers sanctioned by the Ordinary, always ending with the Prayer of St Chrysostom and* The grace of our Lord *etc.; and before any of such prayers may be said* Let us pray for.

The Collect or Prayer for all Conditions of Men was taken from its former place in Prayers and Thanksgivings, and inserted in the body of Morning Prayer. The American Church had taken this course some years before, and it was found in practice that it greatly simplified the service and made it much easier to follow.

The same course was adopted in regard to the General Thanksgiving, with a change in the rubrical direction. The rubric now reads:

¶ *A General Thanksgiving, to be said by the Minister alone, or by the Minister and people together.*

The American Church had placed it in Morning and Evening Prayer, and in the Litany as well. The Church of Ireland had introduced the practice of the congregation joining in the Thanksgiving under a permissive rubric, "Which may be said of the whole congregation after the Minister." The Canadian Church has adopted a new rubric which allows a variety of practice, which was in fact already in existence, owing to the large number of Irish Churchmen in Canada, who had carried with them the system in vogue in their Motherland.

There was but one further change, and that the addition of a rubric at the end of the service:

> ¶ *Here a Sermon may be preached, and the offerings of the people may be received in the appointed manner.*

THE ORDER FOR EVENING PRAYER

The changes which were made in Morning Prayer, in so far as they are connected as well with Evening Prayer, need not be noticed again. There is one slight addition, to the rubric before the Second Collect at Evening Prayer, which was made for the sake of consistency and to make the rubric conform with that for Morning Prayer. It is the addition of the words "all kneeling." The second Collect was also amended by striking out the word "both," and also the comma that follows, making the petition to read: "That our hearts may be set to obey thy commandments." The Bishop of Saskatchewan (Dr Newnham) had moved in the General Committee, seconded by Provost Macklem, a resolution which transposed the words from "that both" to "both that," and at the same time deleted the comma. But in General Synod the Bishop of Ontario (Dr Bidwell) moved, seconded by Canon McKim, the resolution which struck out "both" and the comma as well.

These few amendments cover all the changes made in Evening Prayer.

CHAPTER XVI

THE ATHANASIAN CREED

THE storm centre of the revision was that ancient symbol —the "Quicunque Vult." This venerable Creed was variously called *Fides Catholica*—The Catholic Faith—or *Symbolum Athanasii*. The Creed of Athanasius has as noble and as distinctive a title in its governing rubric in our Prayer Book, where it is called "this Confession of our Christian Faith."

It was perhaps natural that there should be much discussion concerning its place in the Revised Canadian Prayer Book, as the Church of England is the only Church which requires the recitation of the Creed in its public services. The American revisers had omitted the Creed altogether. The Irish revisers had left it in the Prayer Book, but had made no provision for its recitation. There was on one side a growing feeling of restlessness abroad, especially in our larger centres, against the use of the Creed on the great festivals; partly on account of the character of the congregations, and partly because it was claimed that the Creed introduced a jarring note into the services which otherwise were marked by joy and praise. Even its warmest advocates, and it had staunch and true friends who clung to it with passionate devotion, failed to walk the high plain of Keble:

> And duly reach on each diviner morn,
> The psalm which gathers in one glorious lay,
> All chants that e'er from heaven to earth found way.

They perhaps found it difficult to say with Disraeli: "The Athanasian Creed is the most splendid ecclesiastical lyric ever poured forth by the genius of man," or to use the judicious Hooker's words: "this most divine explication of the chiefest articles of our Christian faith"; but they felt

with Bishop Samuel Wilberforce that "Every proposition is a record of some battlefield," and with Dean Armitage Robinson that "Almost every section is the tombstone of a buried error," and they were loath to give up anything which appeared to be a buttress to the Faith.

The main arguments against its retention in its present form, and of its recitation in the public services, were that it is misleading in its statements, that it is a source of misunderstanding and consequently of irritation, and that it goes beyond Scripture, apparently traversing, unless carefully explained, the offer of salvation in the New Testament. It was claimed that it is a highly technical and theological statement, requiring an unusual knowledge of historic backgrounds, and therefore unsuitable for *liturgical* use. On the other hand it was claimed, with great earnestness in argument, that there was nothing in the Creed that was not in the Bible, that its purpose was not to condemn but to warn, and that there was great danger in giving up such a safeguard against error as the recitation of the Creed provided; while nothing could be worse than that it should appear, in the words of the late Lord Salisbury, "that men came to look upon the Church as having deserted her sacred mission."

Those who were so strenuous in their opposition to the recitation of the Creed felt that there was nothing disloyal in their opposition. For had not Tillotson declared in 1691 "I wish we were well rid of it"? And many Bishops and Clergy of the most severely orthodox type had asked that it should either be removed from the Prayer Book altogether, or retained merely as a valuable historical document. Even such a conservative Churchman as Bishop Lightfoot had asked for its removal from the Prayer Book, and had told the Convocation of York that the subject could not be put to rest, and that "they were on the edge of a volcano." It would of course be possible to give, upon both sides of the question, a catena of names of men of high authority and of all schools of thought.

Those who objected to the minatory clauses were, however,

most anxious to retain the credal portion of the Confession, because of its value as a statement of the faith, and of the witness it bore both to the Incarnation and to the Trinity.

There was no subject that consumed so much time in the Central Revision Committee as the discussion of the great problems connected with the retention and use of this Creed. When it reached the General Committee, the whole subject had to be thrashed out afresh. And in the General Synod the subject was one which provoked the warmest expressions of feeling in both Houses.

At the very earliest stage of revision, Dr Paterson-Smyth, of Montreal, gave a masterly analysis of the possibilities open to the Church in dealing with the question upon its merits. There were eight courses, he intimated, open to the Committee:

1. Leave the Creed as it is, leave the imperative conditions in the rubric, and keep the days of recitation the same.
2. Leave the Creed imperative, but reduce the number of the days of its recitation.
3. Substitute "may" for "shall" in the rubric, and make its use optional instead of compulsory.
4. Adopt the Irish method, and drop the rubric altogether.
5. Adopt the American plan and drop both Creed and rubric.
6. Remove the damnatory clauses from the text.
7. Bracket the damnatory clauses, and deal with them in a new rubric.
8. Retranslate the Creed in the hope that this will remove at least some of our present difficulties.

There were many debates upon the questions involved, all of which I heard, and most of the subject matter revolved around the central principles laid down at the outset by Dr Paterson-Smyth, at Kingston, Ontario, in the summer of 1912.

The first difficult question to be solved was in connection with the liturgical use of the Creed, and any possible changes in the rubric. The Bishop of Huron (Dr Williams), who was presiding, ruled that both were within the competency of the Committee. The new Lambeth translation, under motion

of Mr Matthew Wilson, seconded by Archdeacon Cody, was accepted tentatively as a text, subject to final decision at a later date, the settlement of the details being left for further study and consideration. It was then unanimously agreed that the Athanasian Creed should remain in the Prayer Book. As a result of a long discussion, the chairman was requested to give a ruling in regard to any proposed changes of words, which he gave, declaring that the Committee was competent to discuss any change of wording that did not involve change of doctrine. The Rev. Dyson Hague then moved that the Creed of St Athanasius be inserted without change and without rubric as in the Irish Prayer Book. The secretary's brief record in the minutes is, that after a prolonged discussion the Committee adjourned at 5.30 p.m. The next record runs: "The discussion was continued throughout the evening session, but no formal motion was put nor any decision arrived at before the adjournment at 10 p.m." The next morning, August 30th, Canon Powell put the following question to the chair: "Are we, as a committee acting under orders pages 42 and 43 and 246 of the Journal of Proceedings of General Synod, 1911, able in any way to use parts of the Creed of St Athanasius as a substitute for the present use of the Creed in full?" The chair ruled that: "The Committee has power to set forth a short form of the Athanasian Creed for liturgical use, provided it does not prohibit the use of the full form."

Archdeacon Cody then moved, seconded by Mr Matthew Wilson: "That the Athanasian Creed in a revised translation be printed in full in the Prayer Book, and there be also printed in a revised translation a form of this Confession of our Faith without the minatory clauses." This motion carried, Canon Scott and Mr Charles Jenkins calling for a recorded vote, it was found that twelve names were recorded in favour of the proposal and two against it. It was then agreed that the alternate form for liturgical use be printed after the full form, which should retain its present position. Then came the critical moment in regard to the omission of certain verses in the public recitation of the Creed. Canon

Plumptre moved, seconded by Archdeacon Cody, that verses 1 and 28 be omitted. These crucial verses in the Lambeth translation read as follows: "Whosoever would be saved: before all things it is needful that he hold fast the Catholic Faith." "Let them therefore that would be saved: think thus of the Trinity." This resolution carried. Mr E. G. Henderson then moved that verse 42, which reads: "This is the Catholic Faith: which except a man have faithfully and stedfastly believed, he cannot be saved," be deleted, which also carried. These alterations made a further change necessary in order that the Creed might have an appropriate beginning. For the second verse had also been deleted under motion of Archdeacon Cody, seconded by Mr Matthew Wilson, carrying away the words: "Which faith except a man keep whole and undefiled: without doubt he will perish eternally." The Bishop of Montreal (Dr Farthing) therefore moved that instead of beginning the Creed with the word "Now," that it begin, "The Catholic Faith is this," which was accepted. A further amendment was then made to the text of the Creed in the 29th verse, which, in the Lambeth translation runs: "Furthermore, it is necessary to eternal salvation: that he also believe faithfully the Incarnation of our Lord Jesus Christ." Archdeacon Cody moved, and his motion was adopted, that it read as follows: "Furthermore, it is necessary to eternal salvation: to believe faithfully also the Incarnation of our Lord Jesus Christ." On motion of the Bishop of Montreal (Dr Farthing) it was agreed that the clauses of verse 41 should be transposed, making the final word to be life, and not fire, reading thus: "And they that have done evil will go into eternal fire: and they that have done good into life eternal." The final amendment was offered by the Bishop of Fredericton (Dr Richardson) and accepted by the Committee, and that was instead of singing or saying the *Gloria* at the close of the Creed, that it should end simply with the word *Amen*. Several of these decisions were reconsidered, but the changes made finally prevailed, and in this form the Athanasian Creed was brought before the next regular meeting of the Central Revision Committee for

confirmation, at its meeting in Ottawa in April 1913. The result was that none of the contentious questions received the two-thirds vote necessary for confirmation. The resolution adopting the Lambeth translation tentatively was however confirmed. The position arrived at amounted to the adoption of a new translation of the Creed, without any qualifications of any kind.

The Central Revision Committee held two prolonged sessions after the Ottawa meeting, but no action was taken in connection with the questions involved, until the meeting of the General Committee, which was held in Toronto in April 1914. In the meantime this alternative form, as it was proposed to amend it, had been printed in a draft-book. Archdeacon Paterson-Smyth moved in the General Committee, seconded by Mr E. G. Henderson: "That an alternative form of the Athanasian Creed be printed for liturgical use in the Prayer Book similar to that on page 39 of small draft-book." The Archbishop of Algoma (Dr Thorneloe) asked the ruling of the Primate in the following terms: "Is there a question of principle involved in the proposal made in the motion of Dr Paterson-Smyth to introduce for alternative use a mutilated form of the document known as the 'Quicunque Vult'?" The Primate ruled: "That inasmuch as the whole Creed as at present in the Prayer Book is retained, and can still be used by those who desire to use it, and inasmuch as the clauses omitted in the alternative form are the monitory and not the credal professions of faith, I rule that the addition of an alternative form for liturgical use is not a violation of principle." The motion of Dr Paterson-Smyth was then put and declared carried. Chancellor Davidson asked for the Yeas and Nays, which were duly recorded. The result of the vote is interesting. There were seven Bishops in favour of the motion, and three against. Three Deans voted Yea, and none against. Three Archdeacons said Yea, and one Nay. Five Canons voted Yea, and three Nay. Three Divinity professors voted Yea, and one Nay. Three Chancellors voted Nay. Four laymen were in favour of the motion and four opposed to it.

This action sent the main proposals made at Kingston, which were not concurred in at Ottawa, to the General Synod for adoption by that body or rejection as the case might be. The draft-book, as presented to General Synod in 1915, therefore contained the Athanasian Creed in its old form, and immediately following it the alternative form in the Lambeth translation amended in the directions already indicated, and preceded by a rubric: "Or else this that followeth." The Bishop of Huron (Dr Williams) who moved, and Chancellor Worrell who seconded, all the resolutions for revision, brought the two forms before the House for approval. Chancellor Davidson then appealed to the Primate in the chair in the following terms: As to whether it would be possible under the instruction given in the appointment of the Committee on Prayer Book Revision, to omit any part of the Athanasian Creed, and whether such omission would be an "impairment" and out of order? The Primate ruled that it would be an impairment and out of order. The Primate afterwards explained that he was not to be understood as ruling that the substitution of a revised translation would be an impairment as that question had not been before him.

The whole subject was debated at great length. There were powerful speeches made on both sides of the question. The Dean of Quebec (Dr Shreve) spoke with impassioned fervour in favour of the retention of the Creed and its rubric as they had stood in the Prayer Book for generations. The Bishop of Ottawa (Dr Roper) moved an amendment, seconded by President Powell: "That the report of the committee be amended by the substitution, for the form printed on pages 38–40, of the Lambeth translation of the Athanasian Creed unaltered except by the elimination of verses 2 and 42 and the restoration of the *Gloria*." The Bishop of Ottawa spoke to this resolution and lifted the whole question to the highest level in an address marked by the greatest moderation, the widest learning and a moving eloquence which was not excelled during the debates of the Synod. It was a speech worthy of any assembly of divines in any age of the Church's

history, and had a marked effect upon the deliberations of the Synod.

Canon Allnatt moved an amendment to the amendment, seconded by Archdeacon MacKay: "That the following passages in the Athanasian Creed, being simply of the nature of comment by way of warning, be printed in smaller type (or in italics) to distinguish them from the actual subject matter of the belief: Clauses 1, 2 and 3 to the word 'That' inclusive; also 28, 29 and 30 to 'That' inclusive; also clause 42; also that the following explanatory note be placed after the Athanasian Creed: 'It is to be noted that those clauses in the Confession of Faith which declare the everlasting perdition of such as do not believe and keep unimpaired the Catholic Faith as herein set forth are not to be regarded as being themselves of the essence of that Faith which they are designed to uphold; but are placed here as a declaration of the great peril incurred by those who wilfully reject the truth of the Gospel of Jesus Christ. They may therefore be omitted when the Creed is sung or said.'" Canon Allnatt's resolution was put to the Synod, and declared "Lost."

It was then moved by the Archbishop of Algoma (Dr Thorneloe), seconded by the Bishop of Qu'Appelle (Dr Harding): "That the alternative form of the Athanasian Creed be accepted, but that the present form be retained in its place in the Prayer Book and used in the public worship of the Church on Trinity Sunday; and that such changes be made in the rubrics as may be necessary to make the resolution effective." The Synod then adjourned, it being 10.15 p.m.

When the General Synod met in joint session of both Houses on Wednesday morning, September 22nd, Bishop Reeve desired to offer a solution of the difficulties in connection with the use of the Athanasian Creed—viz.: The recitation by the clergyman alone in church on certain occasions, and the reading by the people, but not aloud.

The resolutions before the Synod were held in suspense in order to allow Provost Macklem to introduce the following resolution:

Moved by the Provost of Trinity College, seconded by Chancellor Davidson: That in the Revised Prayer Book the present form of the Athanasian Creed be preserved in its integrity without alteration or addition, save that in Clause 29, the word 'faithfully' be substituted for the word 'rightly'; and that no alternative reading of the Creed be admitted for public use;

That in the printing of the Creed Clauses 2, 28 and 42 be indented and immediately preceding the Creed a rubric be inserted as follows: Note.—The indented clauses may be omitted at the discretion of the Minister from the public recitation of this Creed in Divine worship. That at the end of the Creed be printed the following declaration:

> ¶ *For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St Athanasius, it is solemnly declared:*
>
> 1. *That the Confession of our Christian Faith, commonly called the Creed of St Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.*
>
> 2. *That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholick Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings in Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgement on any particular person or persons, God alone being the Judge of all.*

The declaration, which Provost Macklem proposed to append to the Creed, once accepted, remained amidst all the changes and chances which befell all else in Synod and in Committee. It was a fruit of the Ritual Commission of 1870, which in its Report recommended that the following Note be added to the Creed: "That the condemnations in this confession of faith are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic Faith." The Declaration, which we have now adopted by synodical authority was proposed and agreed to in the Convocation of Canterbury 1st July 1879. It was not accepted at the time by the Convocation of York.

Provost Macklem's resolution was put to the Synod and was carried in both Houses, with what appeared to be

practical unanimity. The Creed was printed in the Revised Prayer Book in that form.

At a later stage, however, grave differences of opinion arose, and the House of Bishops, while permitting the use of the Revised Prayer Book in the Church, made an exception in the case of the Athanasian Creed in its indented form.

It was felt during the session of the General Synod of 1915 that the Provost of Trinity College had found a solution of all, or if not of all at least of nearly all, the difficulties surrounding the use of the Athanasian Creed in the public services of the Church.

Such, however, did not prove to be the case. For at the first meeting of the Revision Committee following the General Synod, the Archbishop of Algoma (Dr Thorneloe) moved, seconded by Dr Matthew Wilson: "That after the words of the title: 'The Creed of Saint Athanasius (commonly so-called), the following rubric be inserted before the Athanasian Creed instead of the rubric in the Revised Book: To be sung or said at Morning Prayer on Trinity Sunday, instead of the Apostles' Creed, by the Minister and people standing.'" The record runs: "Carried unanimously."

It was then moved by the Archbishop of Algoma (Dr Thorneloe), seconded by Dr Matthew Wilson: "That the Athanasian Creed be printed in the Revised Book without indentations and omitting the words 'Minister and people' before the various verses." This was carried by two-thirds majority. It was further moved by the Bishop of Ontario (Dr Bidwell), seconded by Archdeacon Cody: "That the 'Quicunque Vult' be printed in the Canadian Prayer Book according to the so-called Lambeth translation." This resolution was carried.

It was moved by the Bishop of Kootenay (Dr Doull), seconded by Dr Matthew Wilson: "That the *Gloria Patri* at the end of the Athanasian Creed be omitted." This motion failed to carry.

The action of the Revision Committee as outlined here was submitted to the General Synod of 1918, and was moved

in due course by the Bishop of Huron (Dr Williams), seconded by Chancellor Worrell. It was found, in the discussion which arose, that the text of the Creed itself was often brought in, which led to a motion by Canon Bedford-Jones, seconded by Canon Heeney: "That the Lambeth translation be considered before what is to be 'said or sung.'" This motion was decided in the affirmative; and the Lambeth translation, being put to the Synod, was adopted as the text.

It was then moved by Rev. Dr Cayley, seconded by Rev. G. A. Kuhring: "In order that the teaching of the Athanasian Creed on the doctrine of the Holy Trinity and the Incarnation may not be handicapped, or lost to the Church, by reason of its association with the minatory clauses: Be it resolved that the Creed be amended by the omission of verses 1, 2, 28, 29, 40, 41 and 42; and by the omission of the word 'now' in verse 3; and the word 'furthermore' preface verse 30."

The discussion of this motion was very animated, and strong ground was taken against it by many speakers, but especially by the Archbishop of Algoma (Dr Thorneloe), who, at every stage of the discussion, whether in Committee or in Synod, remained the eloquent and powerful champion of the Creed in its ancient form, and who resisted every effort from whatever quarter to amend the text in the slightest degree, except in so far as it might be made clearer by a new translation. This attitude has not changed since the final issue was reached, for the Synod of Algoma, following the lead of its Diocesan, and endorsing his action, passed in 1920 the following resolution: "That this Synod accepts the Revised Prayer Book as adopted by the General Synod, but in doing so records its solemn protest against the way in which that Synod has dealt with the Athanasian Creed." The whole of the morning session was taken up by the debate on the use of the minatory clauses. When the Synod reassembled after adjournment, Dr Cayley asked the permission of the Synod to withdraw his motion. This was granted. The Rev. Dyson Hague, however, pressed for some

relief in the recitation of the minatory clauses, and was about to move an amendment eliminating certain clauses, when a point of order was raised, as to whether the removing of the minatory clauses from the Athanasian Creed is in accordance with the agreement under which the Prayer Book Revision was undertaken. The Primate ruled: "That such an alteration would be contrary to the agreement under which the revision of the Book of Common Prayer was undertaken." The Primate's ruling was that no sections of the Athanasian Creed could be excised. The Lambeth translation, so-called, was then adopted by both Houses in General Synod.

The Primate was then asked for a ruling as to whether a change in the rubric governing the number of times the Creed is to be recited would not be a change in principle. The Primate ruled: "That the alteration would not be an alteration in principle, but an alteration in practice."

The Rev. Canon Gale then offered a motion, seconded by Canon Daw: "That the 'Quicunque Vult' be retained in its entirety with the rubrics as given in the Prayer Book before Revision." On the vote being taken in the Lower House it was decided in the negative.

The following resolution was then offered by Dr Matthew Wilson, K.C., seconded by the Hon. Richard Harcourt: "That the Creed of St Athanasius, commonly so-called, be printed in the Prayer Book without any provision for compulsory use thereof." When the vote was taken in the Lower House, it was decided in the negative.

The Ven. Archdeacon Paterson-Smyth, throughout the long years of discussion in committee, had sought some method by which the Creed could be constantly used by Churchmen of all schools of thought. He had always felt that the solution of the Irish Church was not satisfactory, in that it relegated the Creed to the pages of the Prayer Book merely to be read but not recited. Feeling that the Synod was approaching a deadlock on the question, he now offered a motion to the House: "That the text of 'Quicunque Vult' be printed without either rubric or note," and he found

a seconder in Professor Allnatt, of Bishop's College, Lennoxville, one of the ripest scholars in the Canadian Church. But when the resolution was submitted to the Lower House it was negatived by a vote which stood 75 Yeas and 80 Nays.

The feeling in both Houses of General Synod in joint session had become tense to a degree. There appeared on the surface to be no way out of a difficulty which all recognized. Every possible avenue seemingly had been explored over and over again. A feeling of disappointment was settling upon the members of Synod. Yet there were no recriminations, no signs of ill-will anywhere to be observed. All appeared to be filled with the desire, so happily expressed by good Bishop Wilson of sainted memory, "to make reason and the will of God prevail."

There was no difference of opinion in regard to the great abiding principles enshrined in the Athanasian Creed itself, but there were many Churchmen who desired to be relieved from the recitation of the minatory or monitory clauses, believing them to be no part of the ancient symbol, and a hindrance in these days, rather than a help, in the preservation of the great doctrines to which the Creed bears such eloquent witness. On the other hand there were just as determined men, among Bishops, Presbyters and laity, who felt bound at all costs to preserve every word of the 'Quicunque Vult' as they had received it in the Church of their forefathers. And in this conviction they were upheld by the Primate's ruling that no part of the Creed itself could be deleted. There it stood in its integrity, not a word of the text altered, save in the way of a new translation. And this translation the work of seven of the greatest scholars of the English Church, of such men as Bishop Wordsworth, the ablest ecclesiastical Latinist of his day, of Dr Swete, who was a master in the niceties of translation, and of C. H. Turner, one of the leading authorities on Creeds in modern times.

The Synod was faced by a great dilemma. There was the ancient Creed in its integrity, shorn of nothing, every portion kept inviolate; and there was a body of loyal Churchmen, in a House divided against itself in regard to the public

recitation of the Creed in its entirety, in its plain and manifest meaning, but accepting it in a broader spirit of interpretation.

Suddenly new light appeared to break forth. Rural Dean F. H. Graham, of Kootenay, stood up in Synod and offered a resolution, which he declared would preserve the principle of keeping the Creed intact, and yet give the liberty which some so ardently desired. The method he recommended was simplicity itself: "That the 'Quicunque Vult,' with a rubric directing that it may be sung or said at Morning Prayer, instead of the Apostles' Creed, on any day of the year, be adopted." The motion soon found a seconder in the person of Professor Cosgrave, of Trinity College. The House was in no humour for a debate. A vote was called for, with the result that in the Lower House it was decided in the affirmative by a vote of 85 to 60. The vote was then taken in the Upper House, and was one of concurrence. The secretary was ordered to frame a suitable rubric, and the question, which had divided the Synod for so long a time that it appeared to be insoluble, was finally settled, and that without the slightest ill-feeling in any quarter. It was perhaps not noticed at the time that Canon Newbolt had offered a somewhat similar resolution in committee in the Convocation of Canterbury: "That after the Benedictus shall be sung or said the Apostles' Creed or the Confession of our Christian faith, commonly called the Creed of St Athanasius." Canon Newbolt's resolution did not survive the committee stage, possibly for the reason that it bore with it an air of unreality. The motion before General Synod was born in an atmosphere of compromise, and it only won acceptance because it demanded no sacrifice of cherished principle, while it provided liberty to those who claimed that their position was one which might well be relieved by an exercise of Christian charity.

The Bishops of our Church attending the Lambeth Conference of 1908 requested the Archbishop of Canterbury to take action in regard to the Athanasian Creed in the following terms: "(29) Without in any sense precluding the

further consideration by the several Churches of our Communion of the mode of dealing with the 'Quicumque Vult,' it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation."

On the invitation of the Archbishop of Canterbury, seven eminent scholars and theologians accepted the task, namely the Bishop of Salisbury (Dr John Wordsworth), chairman; the Dean of Ely (Dr Alexander F. Kirkpatrick); the Master of Pembroke College (Dr Arthur James Mason); the Warden of Keble College (Dr Walter Lock); the Regius Professor of Divinity, Cambridge (Dr Henry Barclay Swete); the Regius Professor of Ecclesiastical History, Oxford (Canon Edward William Watson); and Cuthbert H. Turner, Esq., Magdalen College, Oxford. The result of their labours was in due course presented to the Archbishop of Canterbury and the text was printed and made accessible to the Church at large. This translation was published in 1909.

The Upper House of the Convocation of Canterbury, in discussing the question of Prayer Book revision, referred the 'Quicumque Vult' to an advisory committee of liturgical scholars. That committee advised that the new translation should be reconsidered. In the meantime the original committee on retranslation had lost by death two of its members, Bishop Wordsworth, its chairman, and the Rev. Dr Swete. Bishop Robertson, formerly of the Diocese of Exeter, was appointed Chairman of the Committee, which reported 27th September 1917. The report dealt with certain questions in the text, but the changes made were chiefly concerned with diction, resulting in a smoother and more rhythmical form of words. This revised re-translation is now known as the Lambeth Translation.

In a brief note on the Latin text, C. H. Turner discusses the best readings of the original text, and states that the Bobbio MS. (in a monastery founded by the Irish in North Italy, and a centre of literary activity) has been everywhere followed, save in a few instances.

But, as the Archbishop of Canterbury has declared, the mere re-translation "provides no actual remedy, directly or indirectly, for the difficulties which surround the public use of the document in the services of the Church."

The *Church Times*, in reviewing the action of our General Synod, declared:

The solution adopted may not be ideally the best one, but, at all events, it maintains the dignity of the Creed and secures its recitation wherever its use is cherished. It even provides for its frequent recitation. The day may yet arrive when, the old bugbear of compulsion having been removed, this venerable symbol will come into its own again, and be valued for its wonderful exposition of the Christian verities.

The Text is as follows:

THE CREED OF SAINT ATHANASIUS

(COMMONLY SO-CALLED)

¶ *Upon any day in the year, may be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.*

QUICUMQUE VULT.

WHOSOEVER would be saved : needeth before all things to hold fast the Catholick Faith.

Which Faith except a man keep whole and undefiled : without doubt he will perish eternally.

NOW the Catholick Faith is this : that we worship one God in Trinity, and the Trinity in Unity;

Neither confusing the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : another of the Holy Ghost;

But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one : the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost;

The Father uncreated, the Son uncreated : the Holy Ghost uncreated;

The Father infinite, the Son infinite : the Holy Ghost infinite;

The Father eternal, the Son eternal : the Holy Ghost eternal;

And yet there are not three eternals : but one eternal;

As also there are not three uncreated, nor three infinites : but one infinite, and one uncreated.

So likewise the Father is almighty, the Son almighty : the Holy Ghost almighty;

And yet there are not three almighties : but one almighty.

So the Father is God, the Son God : the Holy Ghost God;

And yet there are not three Gods : but one God.

So the Father is Lord, the Son Lord : the Holy Ghost Lord;

And yet there are not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord;

So are we forbidden by the Catholick Religion : to speak of three Gods or three Lords.

The Father is made of none : nor created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before or after : no greater or less;

But all three Persons are co-eternal together : and co-equal.

So that in all ways, as is aforesaid : both

the Trinity is to be worshipped in Unity, and the Unity in Trinity.

He therefore that would be saved : let him thus think of the Trinity.

FURTHERMORE it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

Now the right Faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God, of the Substance of the Father, begotten before the worlds : and he is Man, of the Substance of his Mother, born in the world;

Perfect God : perfect Man, of reasoning soul and human flesh subsisting;

Equal to the Father as touching his Godhead: less than the Father as touching his Manhood.

Who although he be God and Man : yet he is not two, but is one Christ;

One, however, not by conversion of Godhead into flesh : but by taking of Manhood into God;

One altogether : not by confusion of Substance, but by unity of Person.

For as reasoning soul and flesh is one man : so God and Man is one Christ;

Who suffered for our salvation : descended into hell, rose again from the dead;

Ascended into heaven, sat down at the right hand of the Father : from whence he shall come to judge the quick and the dead.

At whose coming all men must rise again with their bodies : and shall give account for their own deeds.

And they that have done good will go into life eternal : they that have done evil into eternal fire.

THIS is the Catholick Faith : which except a man do faithfully and stedfastly believe, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

CHAPTER XVII

THE LITANY

In the original Greek, from which our word Litany is taken, its meaning is simply prayer or supplication. In its earliest use, which was probably at Constantinople, as Edmund Bishop remarks, it was simply a meeting for prayer; and less than a hundred years later, and in Gaul, it carried only a penitential idea generally (*Liturgica Historica*, 128). Its origin is to be traced to the Eastern Church. "The litany," Edmund Bishop declares, "is no item of Roman manufacture." "The sedulous deprecations for mercy, mercy, mercy, were, like that great element of the earlier litany, the *Kyrie*, an importation into Rome from abroad."

The Gallican Church was probably the first to use litanies in processions, and thus to give them a character which they long held. The prevailing tone of the ancient litanies, which are everywhere marked by a spirit of deprecation, arose from their use in connection with a certain class of calamity, such as the visitation of Constantinople by an earthquake about A.D. 430, and of the city of Vienne in 467–8 by a like catastrophe. The trying character of the times, with war almost everywhere, and destructive forces much in evidence, led to the large use of litanies in western Europe. The terrible effects of a deadly plague were another factor in their adoption. The desolating influence of famine suggested their use in the Spring season as a cry of the heart to God, the Giver of all, for an abundant harvest.

Edmund Bishop tells us that the Litany did not originate in Rome. But the Bishops of Rome were quick to adopt it when they saw that it was gaining universal favour. For Gregory the Great, in A.D. 590, set forth a solemn litany when a great plague was raging.

The neglect of this beautiful service in the Church in our day was a matter of most earnest solicitude on the part of the Revision Committee. It was felt by all the members, without exception, that this sad neglect entailed on modern Church people an enormous loss in spiritual power. For the Litany, as an office for public worship, is as nearly perfect as it is possible for any human composition to be. There is nothing nobler in any Church or in any language. It is a time honoured service, the first in our sweet mother tongue, "the tongue that Shakespeare spake." It is probably, with the single exception of the Holy Communion, the most ancient of Christian services, and at the same time the most modern in its expression of man's unchanging need. It was the first to receive sanction in Reformation days, and the last to be altered by the reviser's hand in modern times. It is the most profound expression in human speech of the deepest cravings, longings and wants of the heart of man. It mirrors the soul's dark shadows, as well as its calm sunshine, and is like a ladder set on earth that leads from darkness unto light. There have been periods in our Church life when it was considered the most fitting of all services as a preparation for Holy Communion. In Queen Elizabeth's time it was directed that the Litany should be said "immediately before the time of Communion of the Sacrament."

The Litany in its earliest form was born in the shadow, but it soon emerged into the sunlight. Its first breathings were those of deep spiritual need in the hour of danger and distress. Amidst war's wild alarums and clashing sounds, while its very blasts were sounding in men's ears, it was indeed a cry of human need for God's sweet pity; when men's hearts were failing them for fear as they sought protection from the ravages of Attila and his fierce Huns. And any survey of origins would be wanting which neglected the deep-felt need of man for God's blessing on the fruits of the earth in days of dearth and scarceness.

It is remarkable that our English Litany was cradled under the same trying conditions. The royal command establishing its use in 1544 contained the memorable words that the

King was moved by the miserable state of Christendom, plagued with cruel wars, hatreds and dissensions. For England was then at war with both France and Scotland. It was an era of great anxiety and of constant trial. It was the very hour to set forth "certain godly prayers and suffrages in our native English tongue."

The Litany comes out of the crucible of revision very much the same service as it went in. Nothing has been lost of its priceless petitions, hardly a word has been altered in its time-worn form; it has merely been adapted to modern conditions, and enriched to meet the prayer needs of the Church. The practical disuse of the Litany in so many quarters in Canada may have arisen from the fact that it was always used in conjunction with Morning Prayer, and in its entirety. A new rubric allows a shortened form. It is interesting to note that Bishop Hall pointed out to Bishop Dowden that, as early as 1790, the American Prayer Book allowed the Litany to be shortened from before the words "O Christ hear us" down to the prayer "We humbly beseech thee, O Father."

The first change is in its governing rubrics. Once there was but one, now there are three. Provision is now made for wider use, and for the shortening of the service, as well as for its combination with other services. It may also be used as a separate service. The rubrics speak for themselves, and are as follows:

> ¶ *A General Supplication, which may be sung or said on Sundays, Wednesdays, and Fridays, and on the Rogation Days, and at other times when it shall be commanded by the Ordinary, after the Third Collect at Morning or Evening Prayer; or before the Administration of the holy Communion; or as a separate Service; provided that it shall always be used at least once a month on a Sunday.*
>
> ¶ *When the Litany is used as a separate Service, there may be also a Hymn, a Lesson, and a Sermon, at the discretion of the Minister.*
>
> ¶ *When the Litany is not used as a separate Service, the Minister may, at his discretion, except in time of war, omit all that followeth the Lord's Prayer, except the Prayer of St Chrysostom and* The grace of our Lord *etc.*

The changes made in the text of the Litany are mainly in the way of enrichment, with the exception of one or two which make for greater clarity of thought.

The first to be noted is in the suffrage which begins: "From lightning and tempest." Bishop Richardson, of Fredericton, asked that a petition should be inserted asking God's protection from fire, and he was moved to do so by the remembrance of the destructive and dangerous fires which sometimes sweep with devastating fury through the forests of New Brunswick. The suggestion was accepted, and the suffrage now reads:

> From lighting and tempest; from fire and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,
>
> *Good Lord, deliver us.*

The rise and development of the missionary spirit is responsible for the insertion of an entirely new intercession, the main thought of which was familiar enough to our Reformers in Archbishop Hermann's Litany, in the suffrage which ran "To send faithful workmen into thy harvest." The Scottish Book has a single petition: "That it may please thee to send forth labourers into thy harvest." The new petition reads as follows:

> That it may please thee to send forth labourers into thy harvest; to make thy saving health known unto all nations; and to hasten thy kingdom,
>
> *We beseech thee to hear us, good Lord.*

The suffrage "That it may please thee to endue the Lords of the Council, and all the Nobility," has been given a more democratic turn, and has been brought into harmony with the parliamentary institutions of the Canadian Dominion. It now reads:

> That it may please thee to endue the Governor-General of this Dominion, and the Lieutenant-Governor of this Province, with grace, wisdom, and understanding,
>
> *We beseech thee to hear us, good Lord.*

It was only natural that there should arise out of this a

suffrage for the representatives of the people in parliament assembled, and the largest view was taken of our position in Canada, with our own free institutions, and our membership in the great Empire with the Mother of parliaments in its centre, at its very heart. We are all convinced of the need for Divine guidance on the part of the representatives of the people in their legislative capacity. There are few, however, who realise what an extensive parliamentary system has been set up in our great commonwealth of nations. For there are now six national Parliaments in the Empire, with nine Provincial Legislatures in Canada and six State Parliaments in Australia. And in addition we have Ulster with its own Parliament, and Southern Ireland has been given parliamentary powers with a Dominion status. The petition has had to pass through the fires of criticism on account of the use of the word "Empire" in this connection, but it has won its way by its inherent fitness, and for the reason that it voices the patriotic spirit of the Canadian people. This spirit finds true expression in its words:

> That it may please thee to bless the Parliaments of the Empire, and to direct their consultations to the honour of thy Name and the welfare of thy people,
>
> *We beseech thee to hear us, good Lord.*

The next suffrage was born, as was fitting, during the Great War, but it is suitable for all times, and for the life of the people under all conditions. In our vast Empire the King's forces are always somewhere on service, and it is our duty to remember our brave and faithful defenders at the throne of grace. We have adopted the form in the Scottish Book, with the addition of a sphere which was not thought of in their revision of 1912, viz. "air." The petition is:

> That it may please thee to bless and keep the King's forces by sea, and land, and air, and to shield them in all dangers and adversities,
>
> *We beseech thee to hear us, good Lord.*

There follows a suffrage from the report of the Convocation of Canterbury, which bears witness to the enlarged view of the place and position of work in human life. It acknowledges the need of the Divine blessing on all who labour with hand, or heart, or brain. It recognizes that it is God's protecting hand that keeps His people set in the midst of so many and great dangers. The language of the prayer is in the simplest terms, and yet it is all-embracing in its survey of human activity:

> That it may please thee to bless and protect all who serve mankind by learning, labour, and industry,
>
> *We beseech thee to hear us, good Lord.*

The word "dread," which occurs in the suffrage, "give us an heart to love and dread thee," has been altered to "fear"; and in the versicle and response following the Lord's prayer, the word "after" has been altered to "according," and made to read in each case "according to our sins," and "according to our iniquities." The General Thanksgiving has been placed before the "Prayer of Saint Chrysostom," to be used at the discretion of the Minister.

The punctuation of the Invocations has been changed from that of the Book Annexed. For instance, in the Book Annexed the first is punctuated thus: "O God, the Father of heaven:" whereas the comma is now dropped. In the second, while the Book Annexed reads "O God the Son Redeemer of the world:" our new book places a comma after Son. In the third, the Book Annexed has no comma after Holy Ghost, as we now have. In the fourth, the Book Annexed has a comma after "persons," which we have now dropped, and we have also capitalized the word, and made it "Persons." There are a good many changes in the use of capitals from the Book Annexed arising out of modern methods of printing; for instance, in the Book Annexed, the suffrage reads: "From all evil and mischief, from Sin, from the Crafts and Assaults of the devil, from thy wrath, and from everlasting damnation;" in modern Prayer Books the capitals disappear.

The Litany thus enriched by new petitions, revised in form where words had become archaic or obsolete, adapted for more frequent use, comes to us as one of the most precious possessions of the Church. Its very form has great value in times of stress and strain, yielding as it does infinite variety in prayer, and fulfilling the ancient saying as old at least as 1362, when it occurs in *Piers Plowman*: "A short prayer finds its way to heaven." Where can we find, in the quaint words of Sparrow: "A more particular, excellent enumeration of the Christian's either private or common wants," or where shall we seek for a better means, "for the raising of our devotion, and keeping it up throughout, than this part of our Liturgy." It lingers on the ear like sweetest music, like the songs of devotion which move and influence the heart, and it echoes throughout the chambers of the mind, leaving blessed memories of communion with God.

CHAPTER XVIII

THE OCCASIONAL PRAYERS AND THANKSGIVINGS

THERE is no part of the Canadian Prayer Book which has been so enriched as the portion commonly called the Occasional Prayers. In the old Book of Common Prayer these prayers covered at the most less than five pages. They take, in the revised Book, after removing the Prayer for all Conditions of Men to its proper place in Morning and Evening Prayer, about fourteen pages.

The rubric has been enlarged, and now reads as follows:

> PRAYERS. *To be used at Morning or Evening Prayer, after the Prayer for Clergy and People, or in the Litany after the Prayer* We humbly beseech thee.
>
> THANKSGIVINGS. *To be used before the General Thanksgiving.*

The first prayer is for the New Year. It is taken from the "Permissible Additions To, and Deviations From, The Service Books of The Scottish Church, As Canonically Sanctioned," approved 22nd February 1912. In the Scottish book, it follows the Prayer for all Conditions of Men, and is the first under a new sub-title "Additional Prayers upon Several Occasions." The Canadian revisers have placed it first, as the prayer for the New Year, and thus the leader of all that follow. It is a truly noble prayer from the pen of that most accomplished and learned liturgical scholar, Dr John Dowden, Bishop of Edinburgh; framed in the loftiest terms, and admirably suited for the purpose for which it was written. It fills a natural need, for although the Church begins her year with the appearance of the Sun of Righteousness, yet no one can be indifferent to the passing of the seasons, and to the time of fresh beginnings. "No one," said Charles Lamb, "ever regarded the First of January with indifference. It is that from which

all date their time, and count upon what is left. It is the nativity of our common Adam." Its title is not "On New Year's Day," but "At the New Year," for the reason that it is suitable for any time near the opening of the year. The prayer runs as follows:

¶ *At the New Year.*

O IMMORTAL Lord God, who inhabitest eternity, and hast brought us, thine unworthy servants, to the beginning of another year: Pardon, we most humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; guard and direct us in all trials and temptations, that by thy blessing we may grow in grace as we grow in years, and at the last may finish our course with joy; through Jesus Christ our Lord. *Amen.*

The second prayer is for unity. It was used occasionally, and was not easily found, because of its position in the Accession Service. This service ordinary church people rarely, if ever, heard. The Collect for Unity is one of the liturgical treasures of the Church, and it was felt that in these days in which the subject of Christian unity is of such interest and importance, it should not be locked away in a service which is only used once a year. It was therefore transferred bodily to the Occasional Prayers, where it is not only accessible, but may be used at any time. The prayer may be termed fairly modern, in fact it is the latest prayer to find a place in the English Prayer Book. It is set forth in the Accession Service for George I, 1715. Its authorship is unknown.

¶ *For Unity.*

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one

Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

An alternative prayer for Unity is also provided, which reads as follows:

¶ *Or this.*

O LORD Jesu Christ, who didst say unto thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant unto it that peace and unity which is agreeable to thy will; who livest and reignest God for ever and ever. *Amen.*

This prayer is very ancient. It is found in the Roman Missal where it occurs in the Canon of the Mass, almost immediately before the Priest partakes of the Communion. It is a very appropriate and beautiful prayer for unity among Christian people. Our revisers have altered one or two of its terms to adapt it better for public worship. It has become a favourite prayer among those associated with the movement for a World Conference on Faith and Order. For purposes of comparison, it may be well to give the prayer in the Roman Missal.

O LORD Jesu Christ, who saidst unto thine apostles—peace I leave with you, my peace I give unto you, look not upon my sins, but upon the faith of thy Church, and vouchsafe according to thy will, to grant it peace and union—who livest and reignest, God, world without end. *Amen.*

We have now five prayers for unity available for Church services, for special meetings, and for private devotion. There are the two prayers just mentioned, the prayer for all Con-

ditions of Men, the prayer for the Church Militant, and the collect for St Simon and St Jude.

The need of suitable prayers for the missionary work of the Church, in accessible form, and voicing the Church's need, has been long felt. The various missionary organizations have provided useful manuals, but they were not easily obtained, nor have they official sanction. Four prayers which had been found of special value have been placed here, and will be found to be appropriate for such occasions as the visit of a missionary, or for a missionary sermon.

The first has been adapted by our revisers from the Prayer Book of the Church of Ireland, and re-written in large part. It has been made more direct in its application. The original was composed by the Rev. Ernest Hawkins, secretary of the S.P.G.

¶ *For Missions.*

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: Grant to us whom thou hast called into thy Church, a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. Raise up, we pray thee, true and faithful men, to seek and find thy sheep dispersed and lost, and by thy help to bring them home to thy flock, that they may be saved forever; through the same thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *Or this.*

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all

men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

The alternative prayer is taken from the American Prayer Book (1892). It is a prayer of singular beauty and appropriateness, abounds in Scriptural terms, and is reminiscent of the Acts of the Apostles. It was composed by the devoted Bishop Cotton of Calcutta, characterized by Dean Farrar as possessing "Calm, resolute, statesmanlike good sense."

Bishop Cotton's Collect has about it a spirit of severe simplicity. Its beauty and appropriateness for the purpose in view no one can question. It was limited, however, to India, and had not the wide sweep of the American adaptation. Dr Percy Dearmer, in *The Art of Public Worship*, places Bishop Cotton's almost perfect collect side by side with the work of the American revisers, and remarks "That is the sort of thing committees do," not because they are "a specially depraved type of man, but because they do not realize that public worship is an art." We complain, he says, that good collects cannot be obtained, while all the while we adopt the very worst methods of getting them. Then we point to a thing like this travesty of Bishop Cotton's work, and say, "This is all we can do in this futile generation."

Bishop Cotton's Collect

O GOD, who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; Grant that all the people of this land may feel after thee and find thee; and hasten, O heavenly Father, the fulfilment of thy promise to pour out thy spirit upon all flesh; through Jesus Christ our Saviour.

The Scottish revisers have perhaps walked more warily, for they have merely altered the petition which applied to India alone "Grant that all the people of this land," to "Grant that the people who sit in darkness and the shadow of death"; the address "O heavenly Father," to "O Lord"; and the closing term "Saviour" to "Lord." The title adopted is "For the Conversion of the Heathen."

The prayer for Missionaries working in Canada has a very personal touch about it, and seems to bring them very near to those who offer its petitions. Those who labour in lonely fields and obscure places often feel that they are in danger of being forgotten. Here they are kept in remembrance before God. It is taken from a Form set forth by the Missionary Society of the Church of England in Canada.

¶ *For Missionaries in our own Country.*

O MERCIFUL God, who didst send forth Apostles, Evangelists, Pastors, and Teachers, to preach the Gospel to every creature, and to build up thy Church: Grant thy heavenly grace to the Bishops and Clergy now labouring in the missionary districts of our own country, that they may faithfully minister thy Word and Sacraments, and make thy Church a praise in the earth; through Jesus Christ our Lord. *Amen.*

The prayer for Missionaries, in what for the need of a better term we call Foreign Missions, is from the Scottish Prayer Book, with the omission of the words "our Saviour" in the address. It was written by Bishop Dowden, and has a feature which will commend itself to all, taken from the prayer for all Conditions of Men "(especially those for whom our prayers are desired)." As the need arises, the various mission fields, and persons in whom churches or individuals are interested, may be mentioned at the throne of grace. The prayer is as follows:

¶ *For Missionaries in Distant Lands.*

O GOD, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, our brethren

who labour in distant lands [*especially those for whom our prayers are desired*]. Protect them in all perils by land and sea; support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee; and endue them with burning zeal and love, that they may turn many to righteousness, and finally obtain a crown of glory; through Jesus Christ our Lord. *Amen.*

We have added two prayers for those about to be confirmed, for use in the services of the Church, or in Confirmation classes, or in Sunday School, or in private devotion. The first is taken from the Scottish Prayer Book, and was composed by Dr Walpole, Bishop of Edinburgh.

¶ *For those about to be confirmed.*

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine presence; through the same Jesus Christ our Lord. *Amen.*

The second is from a devotional manual long used by Archbishop Machray, the first Primate of the Canadian Church, a great statesman, as well as a great Bishop. The prayer has stood the test of actual use over a period of time, and was suggested to the Committee by Archbishop Matheson. The Primate, while not certain of its authorship, said that the language is so like that of his illustrious predecessor that he was inclined to think that he composed it himself. It is as follows:

O ALMIGHTY God, without whom nothing is strong, nothing is holy: We humbly commend unto thee those who are about to renew before the Church the solemn vows of their Baptism, and to seek thy heavenly grace

in the laying on of hands. Guard them from the temptations of the world, the flesh, and the devil, and give them grace wholly to devote themselves unto thee, body, soul, and spirit; through Jesus Christ our Lord. *Amen.*

The revisers endeavoured to work along the most practical of lines, and to make the Prayer Book as useful as possible. The result is to be seen in the inclusion of many prayers for special objects. There is possibly no better instance of this policy than is to be found in the Prayer for the Parish. This prayer was written by Provost Macklem. The committee on Family Prayer was asked to add a collect for the parish to the form of prayer suggested. Several collects were studied, amongst them the collect for the parish in the American Book (Office of Institution, p. 553). But the objection was taken that it incorporates part of the collect for the seventh Sunday after Trinity. A fresh study was made by Provost Macklem, who used the beginning and ending of the familiar American collect, and introduced fresh material suggested by a form used in the Diocese of Ottawa, *My Private Prayers*. Provost Macklem's new collect was acceptable, but some of the petitions were covered, in different words, in the prayer immediately preceding it, for Relatives and Friends, p. 733. The Bishop of Huron (Dr Williams) also presented an excellent collect. This was accepted for Family Prayer, and Provost Macklem's collect was placed here.

¶ *For the Parish.*

O GOD the Holy Ghost, Sanctifier of the faithful, sanctify this Parish by thine abiding presence. Bless those who minister in holy things. Enlighten the minds of thy people more and more with the light of the everlasting Gospel. Bring erring souls to the knowledge of God our Saviour; and those who are walking in the way of life, keep stedfast unto the end. Give patience to the sick and afflicted, and make their sufferings a blessing to them. Guard from forgetfulness

of thee, those who are strong and prosperous; and make us all to be fruitful in good works; O blessed Spirit, whom with the Father and the Son together we worship and glorify, one God, world without end. *Amen.*

The next in importance to the Parish as a whole is the Sunday School. It has been well called the hand-maid of the Church. It is the nursery in which the young life of the Church is nurtured and trained. Such a work as this, so pregnant with possibilities, so rich in fruit, touching issues for time and eternity, needs the constant prayers of God's people. It should not be left to itself, as if it were an outside effort; it is the Church herself training her children in the things of God. This prayer then has a rightful place in our services of devotion. It is from the pen of Bishop Williams of Huron, with a few adaptations from other sources.

¶ *For Sunday Schools.*

O HOLY Lord and Saviour, who didst call little children unto thee, and bless them: Guide, we pray thee, thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools, and strive earnestly to feed the lambs of thy flock. Grant alike to pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of thy presence in our homes, that our children may be brought up in thy nurture and admonition. Give to our teachers aptness to teach, and to our scholars willingness to learn, thy blessed will. All this we ask in thy Name, O merciful Saviour, whom, with the Father and the Holy Spirit, we worship as one God, blessed for ever. *Amen.*

In a Church which elects its own Bishops, the Clergy and Laity possessing the right of choice, it is essential that the election should be free from the spirit of worldliness and self-seeking. As the Spirit of the living God did preside in the Council of the blessed Apostles, so we should seek for

His presence among us when we come together on so weighty a matter as the choice of the chief pastor of a Diocese, that he may be truly called of God for the work and ministry of a Bishop. The Prayer is taken from the report of the Revision Committee of the Church of Ireland, and has many points in common with the Scottish prayer for the same object.

¶ *During the vacancy of a See.*

ALMIGHTY God, the giver of all good gifts: Grant thy blessing, we humbly beseech thee, to the clergy and laity about to assemble [*or* now assembled] for the election of a Bishop; and give them the spirit of wisdom and understanding, that a chief pastor may be chosen who shall minister before thee to the glory of thy Name, the good government of the flock committed to his charge, and the welfare of thy holy Church; through Jesus Christ our Lord. *Amen.*

If provision is made for prayer during the vacancy of a See, why not of a parochial charge? This kind of vacancy occurs more frequently and is fraught with large issues in regard to the life of the Church. The prayer providing for this contingency is moulded upon the prayer in the Scottish Prayer Book, which was written by Bishop Dowden, but differs from it in the introductory matter. In the Scottish book the prayer reads "O God, who knowest the needs of thy people in every place; Look graciously at this time on this Church and congregation." In the Canadian book it reads:

¶ *During the vacancy of a Pastoral Charge.*

O GOD, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this parish; and give to them a faithful pastor, who may serve before thee in all diligence and lowliness of heart, and, by thy blessing, bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

The Church in Canada possesses full synodical powers. It was only fitting that a prayer should be provided in which God's blessing should be sought upon the deliberations of our Synods, whether General, Provincial or Diocesan. The prayer which follows was adapted from the Form set forth by the House of Bishops of the Church of England in Canada. It is reminiscent of the Prayer to be used at the Meetings of Convention in the American Book, which was composed by Dr Smith, and which had for its model the concluding part of the homily for Whitsunday. The prayer has, however, been made more concise and direct, while it has retained the main features of the older form. It is a beautiful prayer, and worthy of a place in the priceless form of sound words which our Church has preserved for her children.

¶ *For the Synods of the Church. To be used on two or more Sundays previous to each meeting of the Synod, as well as during the session.*

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod [*or* the Synod of this Province, *or* the Synod of this Diocese] now [*or* about to be] assembled in thy Name. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. *Amen.*

The prayer for Parliament has been adapted to meet the conditions of our new Dominion, with its federal and provincial parliamentary systems. It is an adaptation of the form of 1662, which was based upon an "Order of Fasting,"

set forth in 1625 and probably composed by Bishop, afterwards Archbishop, Laud. It originally read "For the safety, honour and welfare of our Sovereign, and his Kingdom." The term Kingdom was changed into "Dominions" by an order in council, dated Jan. 1st, 1801. The Canadian revisers have made a still further change, for they have substituted the word "Empire" for "Kingdom"; and they have inserted the phrase "(the Parliament of this Dominion, and the Legislature of this Province)." The opening clause of the prayer now reads as follows:

¶ *A Prayer for the Parliament of the United Kingdom, for the Dominion Parliament and for the Provincial Legislatures; to be read during their session.*

MOST gracious God, we humbly beseech thee, as for this Empire in general, so especially for the High Court of Parliament, [the Parliament of this Dominion, and the Legislature of this Province,] under our most religious and gracious King at this time assembled:

The natural sequence is to provide a prayer for the electors, that they may make a fit choice of persons to serve in the various legislative and municipal bodies. The prayer provided is adapted from one in the Scottish Prayer Book, composed by Bishop Dowden, the only change being the substitution of the words "Dominion (*or* Province *or* Municipality)" for "city (*or* town *or* county *or* parish)," and also the provision of a new Rubric.

¶ *During Parliamentary and other elections.*

ALMIGHTY God, the fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to make choice of fit persons to serve in the ——. Grant that in the exercise of their choice they may promote thy glory, and the welfare of this Dominion [*or* Province *or* Municipality]. And this we beg for the sake of our Lord and Saviour Jesus Christ. *Amen.*

In these days of social unrest the Church would be recreant to her trust if she did not provide some prayer which

would voice the deep needs of her people at such a time. It is just as true that, whatever the condition of the world, the Church should recognize the dependence of each section of the community upon the whole life of the nation, and the constant need in all sections of co-operation and sympathetic interest. It is a first principle of Christianity that we are members one of another. Employers have their rights, and workmen have their rights, but they have also duties; and the saddest mistake that can be made is to imagine that they can consider their own rights separately, or their own rights taken together, apart from their duties to the communal life of which they form a part.

The prayer which the Canadian revisers adopted, on the motion of Provost Macklem, is one from the Scottish Prayer Book, adapted, by the alteration of a few words, to meet conditions in the Dominion; written by Bishop Dowden, but since amended, Bishop Maclean informs me, in Scotland.

¶ *For Workmen and the Employers of Labour.*

O GOD, who in thy providence hast appointed to every man his work, We humbly beseech thee to put away all strife and contention between those who are engaged in the labours of industry and those who employ their labour; deliver them from all greed and covetousness; and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and concord, to their own well-being, and the prosperity of this Dominion; through Jesus Christ our Lord. *Amen.*

The prayer for Fair Weather has been entirely rewritten. The prayer in the Scottish Prayer Book, from the pen of Bishop Dowden, was taken as a model, but the language has been so altered that the work of the Canadian revisers furnishes practically a new prayer, and is merely reminiscent of the form from which it was moulded.

¶ *For Fair Weather.*

ALMIGHTY God, our heavenly Father, who art the author and giver of all good things, and who art merciful to us sinners beyond our deservings: Look upon us, we beseech thee, in thy loving-kindness, and grant to us at this time such fair weather that we may receive the fruits of the earth in their season, and learn by thy mercy to amend our lives to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

Two new prayers have found a place in this section, under the general title "For fruitful seasons. (To be used on Rogation Days, and at other times.)" The first, written by Bishop Dowden, is taken from the Scottish Book, and is most appropriate for the occasion.

¶ *For fruitful seasons.*
(*To be used on Rogation Days, and at other times.*)

O ALMIGHTY God, who hast created the earth for man, and man for thy glory: Mercifully hear the supplications of thy people, and be mindful of thy covenant; that both the earth may yield her increase, and the good seed of thy word may bring forth abundantly, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

The second, a singularly beautiful prayer, is appointed for use only on Rogation Days. The original was probably the prayer proposed by Bishop Cosin for inclusion in the Prayer Book. It has taken many forms, as may be seen by a study of Bishop Dowden's paraphrase in the Scottish Book. The Irish Book gives still another form. The prayer adopted here is much more concise.

¶ *For Rogation Days.*

ALMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits

abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Canada possesses the largest sea front in the world. Its people are interested in all kinds of fishing operations, by sea and lake and river. It not only enjoys the largest ocean frontage, but one-half of all the fresh water on the face of the globe is to be found within its borders. It was at once natural and proper that provision should be made in the revised Prayer Book for those who are engaged in an essential industry and a hazardous occupation, and who are at the same time amongst the most devout and faithful of our Church people. The prayer is adapted from one in the Scottish Prayer Book, composed by Bishop Dowden, slightly altered, retaining its sentiment, but in its language more direct and forceful. It reads as follows:

¶ *For a Blessing on Fisheries.*

O ALMIGHTY God, who madest the sea and all that moveth therein: Bestow thy blessing, we beseech thee, on the harvest of the waters, that it may be abundant in its season; protect from every peril those who toil upon the deep, that they may with thankful hearts acknowledge thee, who art Lord of sea and land; through Jesus Christ our Lord. *Amen.*

The prayer under the title "In the time of Dearth and Famine" has been altered by our revisers in several important particulars. The alterations, on the whole, are what might be termed improvements to the prayer, at least according to our modern ideas. For instance the words "and the earth bring forth her increase" are substituted for the following terms "the earth is fruitful, beasts increase, and fishes do multiply." At the same time the prayer illustrates the need of prophetic insight, or of long views, on the part of revisers of our time-worn prayers. In the quiet and

peaceful spring of 1913 it was easy for a reviser's pen to strike out the word "cheapness" in the petition, written in 1552, "may through thy goodness be mercifully turned into cheapness and plenty," a petition written at a time when as Brightman notes (*The English Rite*, 1921, p. clx) "Food was very dear in 1551, and the sweating sickness raged in the summer." But who would dream of doing so, with larger experience, in days in which the high cost of living is patent to every mind and "cheapness" is greatly to be desired? It is fortunate perhaps that the same term in the Thanksgivings escaped the critic's eye, for there it remains for use the day the high prices fall to those of normal times. The prayer, however, speaks for itself, and should be compared with the original:

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase: Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the present scarcity and dearth, which we most justly have deserved, may through thy goodness be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

The prayer "In the time of any common Plague or Sickness," originally written in 1552, has been completely modernized. It is an excellent example of the attempt of the Canadian revisers to bring such prayers into harmony with the conditions of modern life, and to make use of the larger knowledge of the times in which God has cast our lot. The prayer proceeds upon the thought that there are sanitary laws which must be observed upon our part, while in trusting faith we look up to the Great Physician to place his healing hand of help upon us. At the same time it looks out upon the needs of others and seeks for enlarged vision, that we on our part may stretch out hands open as day to melting

charity, as we seek to relieve those in need. It asks also that the visitation of God may teach us the lessons of His love and may redound to His glory.

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, the Lord of life and death, have pity on us miserable sinners, now visited with great sickness [*and mortality*]. Withdraw from us, we pray thee, this grievous affliction. Teach us so to understand and obey thy laws, that under thy good providence we may live in health and well-being all our days. Enlarge our charity to relieve the distressed, and above all, bless this visitation to the welfare of thy people and the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

There follows a prayer for Hospitals, which, with the change of a single line, is the same as the one in the Scottish Prayer Book, written by Bishop Dowden. In the Scottish Book the petition runs "Continue, we beseech thee, his gracious work among us in the hospitals and infirmaries of our land." The Canadian revisers have recast it as follows "Continue, we beseech thee, in our hospitals his gracious work."

¶ *For Hospitals.*

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, in our hospitals his gracious work; console and heal the sufferers; grant to the physicians and surgeons wisdom and skill, and to the nurses diligence and patience; prosper their work, O Lord, and vouchsafe thy blessing to all who give of their substance for its maintenance; through the same Jesus Christ our Lord. *Amen.*

The prayer for the recovery of a sick person was written by Bishop Dowden, is taken from the Scottish Prayer Book, and will commend itself to all.

¶ *For the recovery of a sick person.*

ALMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for thy servant *N.*, for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The need of a prayer for those who travel has long been felt. There are opportunities for remembrance of those who travel by land or by water elsewhere in our Prayer Book, but they are not sufficiently specific to meet the end in view. The American revisers furnished a prayer which a few of our Canadian clergy used occasionally, but it had no authority, and mystified the congregation. Now we have a prayer of our own, prepared by the Canadian revisers (the Committee consisted of the Bishop of Ottawa (Dr Roper), Dean Coombes, Dean Scovil Neales and Canon Simpson), not only suitable for a maritime people, but also for a country with a vast railway system. It was fitting that it should come from the pen of Dean Coombes, and from Winnipeg the heart of the West.

¶ *For those who travel.*

O GOD, our heavenly Father, who art present in thy power in every place: Preserve, we beseech thee, all who travel by land or by water; [*especially those for whom our prayers are desired;*] surround them with thy loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*

An alternative prayer is provided of a most useful character, one admirably adapted for services on board ship, and framed with the intention that it will be made use of in the Morning and Evening services of the mercantile marine. It is remarkable that the delegate who suggested

its incorporation here, Archdeacon McKim, should hail from Edmonton in sunny Alberta, far from the surging sea, and all its dangers. It is based upon the prayer in the "Forms of Prayer to be Used at Sea" (probably composed by Bishop Sanderson), adapted to local conditions, and is from the Prayer Book of the Church of Ireland.

¶ *Or this.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the ship in which we sail. Preserve us from the dangers of the sea, [*and from the violence of the enemy,*] that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Great War brought into prominence the need of prayers for our naval and military forces, and in its later stages of petitions for our airmen, or as some still prefer to call them birdmen. There was one prayer which, amidst the large number issued, gained universal acceptance. It was written by Dr Dowden, and had a place in the Scottish revision of 1912, and was therefore accessible for that use which tests a prayer to the uttermost, that is to say, actual experiment in public worship. It is now quite safe to say that the prayer has stood the test well, and has won its way into the hearts of the people as an expression of devotional need, as well as being in harmony with our clear duty to our brave defenders. It reads as follows:

¶ *For the Forces of the King.*

O LORD of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the forces of our King in every

peril of sea, and land, and air; shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing Thee who art invisible; through Jesus Christ our Lord. *Amen.*

A prayer for use in time of war is a necessity. There has been placed here one of the noblest in the Liturgy, a most expressive and stately form, which already existed in the Forms of Prayer to be Used at Sea, but which was unknown to the vast body of Church people. It is a beautiful prayer which stood under its Rubric: "¶ The Prayer to be said before a Fight at Sea against any Enemy." But it is just as suitable for battle on land, or for that matter in the air, or beneath the sea. It is a splendid utterance of deep devotion, ascribed to the pen of Robert Sanderson, Regius Professor of Divinity at Oxford, and afterwards Bishop of Lincoln, the author in all probability of the whole form of prayer to be used at sea. It is *par excellence* the war time prayer of all the ages, and is consecrated by its use in the senior service for over two centuries and a half. The suggestion to place it here, and to give it the first place, came from Mr Charles Jenkins. It was almost, if not indeed, an inspiration; merely to suggest it was to win at once general acceptance.

¶ *In the time of War.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear

> us thy poor servants begging mercy and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Then follows an alternative prayer for the time of war. This is the familiar prayer which in the Prayer Book of 1552 appeared at the end of the Litany, "In the tymme of Warre." At the revision of 1662 this prayer was entitled "In the time of War and Tumults" and transferred to a new section of the Prayer Book under the general heading Prayers and Thanksgiving upon several occasions. The Revision Committee, sitting in 1912, which might now be described in Shakespeare's words "this weak piping time of peace," thought that the Church hardly needed such a prayer, certainly not in such strong and forcible language, savouring of strenuous times now happily departed from the earth. Had not the sister Church in the United States deliberately struck out altogether the terms which seemed harsh and grating to sensitive ears longing for sentiments which breathe the spirit of peace? Had not that Church drawn its pen through the words which appeared to be so appropriate in 1552, "abate their pryde, asswage their malice, and confounde their deuises"? The Church in Canada, standing ready to celebrate one hundred years of peace with the great Republic, might well follow, it was thought, such an example, as we had quite outgrown language of this character. The prayer was therefore taken out, and that from the Form of Prayer to be used at Sea was transferred to its place. But the General Synod which met in 1915, at the close of the first year of the war, was in no such mood, and under a motion of Dean Neales, seconded by the Bishop of Kootenay (Dr Doull), it was decided to restore the prayer as an alternative for public worship. It was too expressive of national need to be relegated to oblivion.

The plea for variety in our Church services is a reasonable

one, in view of the fact that there is a certain amount of sameness in Morning and Evening Prayer, although it could be said with truth of our incomparable Prayer Book:

"Age cannot wither, nor custom stale her infinite variety."

It was felt by the revisers that there are occasions, especially at the close of an evening service, or in connection with less formal gatherings, when a comprehensive prayer, covering diverse needs, would have a special value. The following prayer, from the report of the Revision Committee of the Church of Ireland, was selected to meet that end, and on the motion of Professor Abbott-Smith, seconded by Archdeacon Cody, was adopted. The prayer is described as a prayer of the Eastern Church (Liturgy of St Basil, see Neale, *Eastern Church*, vol. II. pp. 599, 603; Neale and Littledale, *Translation*, p. 139; Hammond, *Liturgies East and West*, p. 120; Swainson, *Greek Liturgies*, p. 164; Neale, *The Primitive Liturgies*, p. 165; Daniel, *Codex Liturgicus*, vol. IV. p. 433).

¶ *A General Intercession.*

BE mindful, O Lord, of thy people bowed before thee, and of those who are absent through age, sickness, or infirmity. Care for the infants, guide the young, support the aged, encourage the faint-hearted, collect the scattered, and bring the wandering to thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us, and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou O Lord remember. For thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need, and hast heard his prayer, grant unto each according to thy merciful loving-kindness and thy eternal love; through Jesus Christ our Lord. *Amen.*

There were many Churchmen who felt that a special effort ought to be made to enrich the Order for the Burial of the Dead, and a number of appropriate prayers were added to that service. Then came an appeal for prayers of a commemorative character, which would meet conditions arising out of the losses caused by the war. The following prayer from the Scottish Prayer Book, adapted by Bishop Dowden, and re-written with some new material, was placed here as one in every way suitable for use on special occasions:

¶ *For Memorial Services, and other occasions.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; and we most humbly beseech thee that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. *Amen.*

There were those, however, who still felt that there was a sense of incompleteness, and that a more personal prayer was needed for those in deep sorrow and affliction over the loss of dear ones. The Rev. W. B. Parrott, on the floor of General Synod, suggested the following prayer, and offered a resolution for its approval, which was seconded by the Bishop of British Columbia (Dr Schofield), and met with general acceptance.

¶ *A Prayer for Help to bear Bereavement.*

O HEAVENLY Father, help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud of witnesses by which

we are compassed about. And grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS

The English Prayer Book is the only one which provides suitable thanksgivings for special mercies at the hand of God. There are, it is true, individual thanksgivings in ancient liturgies, but the provision made for this universal need and first principle of worship is meagre in the extreme.

The various branches of the Anglican Communion are now providing thanksgivings for many differing conditions and experiences, as for instance "for the fruits of the earth, and all the other blessings of his merciful Providence."

One of the recommendations from the Provincial Synod of Canada was that a special prayer of thanksgiving be provided "for the safe return of Seamen and Fishermen." This was a natural request from a Synod which contained all the great Atlantic ports: Halifax, Sydney, St John, Quebec and Montreal; but it did not appeal to those who have no connection with maritime life. They perhaps felt with the American Committee, which suggested a change in the title of their thanksgiving to "For a Safe Return from a Journey," that sea travel is perhaps the safest form of travel known to-day, travelling by rail and motor car being so much more perilous. In any case, whatever the reason, the recommendation was not concurred in. The Bishop of Ottawa (Dr Roper), however, saw the force of the argument behind the recommendation, and moved that a special committee be appointed to prepare a Thanksgiving for a safe return from sea. This was accepted.

The Committee appointed for the purpose consisted of the Bishop of Ottawa (Dr Roper), Dean Coombes, Dean Scovil Neales, and Canon Simpson. Bishop Roper and Dean Coombes proved themselves on many an occasion masters in the art of expression, while their fellow-members were

both men of much practical experience in church life. The American Church adopted a thanksgiving for a safe return from sea, at the time of the revision of 1789. The dangers of a sea voyage at that period from storm, and more especially from disease, as small-pox was then raging, were very considerable. The report of the Committee was a thanksgiving which, while modelled on the American form, has invaluable features of its own. The closing portion, from the word "Grant," is an adaptation of the American Prayer.

¶ *For a safe return from Sea.*

O ETERNAL Father, who shewest thy wondrous power and mercy to those who go down to the sea in ships: We give thee humble thanks for that thou hast been pleased to preserve through the perils of the deep *this* thy *servant* who now *desireth* to offer *his* praises and thanksgivings unto thee in thy holy Church. Grant that *he* may be ever mindful of thy merciful providence towards *him*, and express *his* thankfulness by a living trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

The changes made in the Thanksgivings by the Revisers are few in number. The General Thanksgiving has been transferred to its appropriate setting in Morning and Evening Prayer. The Thanksgiving for fair weather has been considerably altered, following the model in the Irish Prayer Book. It now reads as follows:

¶ *For fair Weather.*

O LORD God, who hast in thy mercy relieved and comforted our souls by this seasonable and blessed change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use this and all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

In the Thanksgiving for Restoring Public Peace at Home, the word "seditious" has been altered to "unhappy," making it read "unhappy tumults."

It is noteworthy that few new thanksgivings appear under this heading, which would suggest that our needs had been fully met in former revisions, were it not for the fact that a number of thanksgivings are to be found in the new services provided for the ingathering of the harvest, and for missions.

CHAPTER XIX

A BIDDING PRAYER

In the first Canadian Revision, which was accepted by the General Synod in 1915, no provision was made for a Bidding Prayer. It was felt, however, on further study, that some such prayer, adapted to Canadian conditions, would serve a most useful purpose, especially in connection with our growing university and collegiate life. The Bidding Prayer itself is a survival of an ancient, if not indeed a primitive, form of devotion. Duchesne, in his *Origin and Evolution of Christian Worship,* notes that public prayer was often offered in this way in early times. Thus the president of the congregation was wont to invite the faithful to pray to God, at times using a general form, and at others specifying the objects for which they were to pray. There are clear evidences of the use of such prayers through the Middle Ages. Ancient forms are preserved in the Processional of Sarum and the Manual of York. The words "Let us pray," which occur so frequently in our services, have probably their origin in such use. The prayer before sermon in pre-Reformation times in England was called the "bidding of the bedes," *i.e.* the bidding of the prayers; the word "bede" meaning a prayer, from the Anglo-Saxon "biddan" to pray. The Injunctions of Edward VI (1547) and of Elizabeth (1559) provided a Form of Bidding the Common Prayers. A set form was put forth by the 55th Canon of 1604, which all preachers were directed to use before their sermons. A committee of the Lower House was appointed in 1661 to compile a form of prayer to be used before sermon, but nothing was done. The Act of Uniformity Amendment Act of 1872 permitted a sermon to be preached without any service at all, if preceded by a collect or the Bidding Prayer.

At the meeting of the Revision Committee held in Toronto in 1917, a small sub-committee consisting of Professor Abbott-Smith, Principal Waller and Archdeacon Cody was appointed to prepare a suitable Bidding Prayer, and to submit it to the Primate and the Bishop of Huron.

The Committee had before them, as material from which to produce a suitable prayer, the Bidding Prayer of Canon 55, "The Form of Prayer to be used by all Preachers before their Sermons"; the Form proposed by the Convocation of Canterbury, No. 447, 54; and that in the American Report of the Joint Commission on The Book of Common Prayer appointed by The General Convention of 1913, pp. 38–40.

The Prayer follows in the main the Canterbury form. The section "and particularly for all who travel...," and the last section "Finally...life everlasting," are based on the American form.

The Committee had the advantage of the studies of Scottish liturgiologists, as embodied in the additional prayers adopted by the Episcopal Church in Scotland in 1912. The Bidding Prayer of the Canadian Church has, however, many features suggested by the life of the Dominion.

The new prayer met with general acceptance, and after some verbal changes made by General Synod in 1918, was finally adopted by that body. It is as follows:

A BIDDING PRAYER

¶ *Before Sermons, Lectures, and Homilies, the Preachers and Ministers may move the people to join with them in Prayer in this form or to this effect, as briefly as conveniently they may:*

LET us pray for Christ's holy Catholick Church; that is, for the whole congregation of Christian people dispersed throughout the world; and especially for that part of it to which we belong. And herein let us pray most especially for our Sovereign Lord *GEORGE*, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, defender of the Faith; over all estates of men in these his dominions supreme; also for our gracious

Queen Mary, Alexandra the Queen Mother, Edward Prince of Wales, and all the Royal Family. Let us pray for the Ministers of God's holy Word and Sacraments, as well the Archbishops and Bishops (especially *N.*, Bishop of this Diocese) as other pastors and teachers. Let us pray for the Governor-General of this Dominion, the Lieutenant-Governor of this Province, the Legislatures of the Empire (especially the Parliament of this Dominion and the Legislature of this Province), under our most Religious and Gracious King at this time assembled, and all that are set in authority over us; that all of them in their several callings may serve truly and faithfully to the glory of God, and the edifying and well-governing of his people; remembering always the strict and solemn account which they must one day give before the judgement seat of Christ. Let us likewise pray for all municipal authorities, especially those who bear office in this city [or *town*, or *district*]. And that there may never be wanting a supply of persons duly qualified to serve God both in Church and State, let us implore His blessing on all schools, and universities, and seminaries of religious and useful learning, (especially on .....,) that in these and all places set apart for God's honour and service, true religion and sound learning may forever flourish. Lastly, let us pray for all the people of this Dominion, that they may live in the true faith and fear of God, in humble obedience to the King, and in brotherly charity one to another; and particularly for all who travel by land or sea; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, specially need our prayers.

Finally, let us yield unto God most high praise and hearty thanks for all those who are

departed out of this life in the faith of Christ; and for the wonderful grace and virtue declared in all his saints, who have been the chosen vessels of his grace, and the lights of the world in their several generations; and let us pray unto God that we may have grace to direct our lives after their good example, that, this life ended, we may be partakers with them of the glorious resurrection in the life everlasting. These prayers and praises let us humbly offer up before the throne of Heaven, in the words which Christ himself has taught us, saying:

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

CHAPTER XX

THE COLLECTS EPISTLES AND GOSPELS

It has been customary in editions of the Prayer Book, for some years, to give the date of the festivals which do not vary in that respect, and those of the Saints' Days as well. This commendable addition, however, had no authority. The Canadian Revisers have adopted the principle throughout, as for instance, Christmas Day, December 25th, St Stephen's Day, December 26th.

The first change to be noticed is an additional rubric, taken from the Order how the rest of Holy Scripture is appointed to be read, and placed to follow the first rubric by the Canadian Revisers in 1915.

> ¶ *Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, when it is not in this Book otherwise ordered.*

There is a slight amendment to the rubric following the first Advent Collect. Instead of reading: This Collect is to be repeated every day *with*, it now reads:

> ¶ *This Collect is to be repeated every day after the other Collects in Advent, until Christmas Eve.*

The Collect for the Fourth Sunday in Advent, which was a free and enlarged translation of a Gelasian Collect, was originally, and most appropriately for the season, addressed to the Son. It entirely lost that setting from its ending "through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory." It has been most significantly altered to its more ancient form. The ending now makes it quite clear that it is addressed to Christ,

> who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

The Christmas Day anthems are bound to commend themselves to Church people, who have long enjoyed the Easter Anthems with their fresh and joyous call to praise, giving life and variety to the service on that high festival. At the first session of the Central Revision Committee in 1912 it was moved by the present writer, seconded by Canon Plumptre, that suitable special Anthems on the principle of the Easter Anthem, taken from Holy Scriptures, be provided for Christmas Day, Ascension Day, Whitsunday and Trinity Sunday, to be used instead of the *Venite*. Each festival was put separately to the vote, with the result that they were all carried with the exception of Trinity Sunday. It was decided to place the Anthems for the great festivals, Easter included, immediately after the *Venite*. But when the Draft Book was printed, and it was seen that the proper anthems so placed made Morning Prayer look much longer, and added to the difficulty of strangers following the services intelligently, it was decided to place the anthems before the Collect of the day. The Committee charged with the selection of the anthems consisted of the Archbishop of Ottawa (Dr Hamilton), Canon Scott, Dean Coombes, Canon Dyson Hague, and Dean Bidwell. The labours of the Committee were greatly lightened by the Bishop of Huron (Dr Williams), who at one session brought the material for the Anthems for all the days suggested. And it is interesting to notice that after making a few amendments they were found acceptable to the Committee.

The following selections were made for

CHRISTMAS DAY

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing *etc., these Anthems shall be sung or said.*

BEHOLD a virgin shall conceive and bear a son : and shall call his name Immanuel. *Isaiah* 7. 14.

Unto us a child is born : unto us a son is given. *Isaiah* 9. 6.

In this was manifested the love of God toward us : because that God sent his only

begotten Son into the world that we might live through him. 1 *St John* 4. 9.

Blessed be the God and Father of our Lord Jesus Christ : who hath blessed us with all spiritual blessings in heavenly places in Christ. *Ephesians* 1. 3.

Glory, etc.

In the First Prayer Book of King Edward the Sixth the ancient Gelasian Collect had been given the place of pre-eminence, for use at the first communion. It was however omitted in the Second Prayer Book altogether. The American Church and the Church of Ireland re-introduced it where there are two celebrations of the Holy Communion. The Canadian Church, under a resolution moved by the Rev. Canon Dyson Hague, adopted it as:

An Additional Collect for Christmastide.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him as our Redeemer, we may with sure confidence behold him when he shall come again to be our Judge; who liveth and reigneth with thee and the Holy Ghost now and ever. *Amen.*

The Vigil collect had quite appropriately "the yearly expectation." This was changed to "remembrance," under the circumstances a more fitting term.

A new Rubric has been added to govern the use of the Collect for The Epiphany:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday.*

A larger definition has been given to the title of The Sunday Next Before Easter, by the addition of the words

COMMONLY CALLED

PALM SUNDAY

The appropriate Collect has been placed before the Epistle and Gospel for the Monday, Tuesday, Wednesday and Thursday of Holy Week.

On Good Friday, instead of the *Venite* the following Anthems have been authorized:

BEHOLD the Lamb of God : which taketh away the sin of the world. *St John* 1. 29.

He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed. *Isaiah* 53. 5.

Herein is love, not that we loved God, but that he loved us : and sent his Son to be the propitiation for our sins. 1 *St John* 4. 10.

Worthy is the Lamb that was slain : to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Revelation* 5. 12.

Glory, etc.

The third Collect for Good Friday has been altered to a considerable extent. The petition, which ran as follows "Have mercy upon all Jews, Turks, Infidels, and Hereticks," has long been criticized on the ground that the Jews should not be placed in the same category with Turks, much less with Infidels. For instance, Lord Beaconsfield used to claim that a Hebrew Christian was only a Jew perfected. The petition has on this ground at least, possibly on other grounds, been altered to read "Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son."

The Ascension Day Anthems, which are to be sung or said instead of the *Venite*, are as follows:

LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of Glory shall come in.

Who is the King of Glory : even the Lord of hosts, he is the King of Glory. *Psalm* 24. 9.

Thou art gone up on high : thou hast led captivity captive, and received gifts for men. *Psalm* 68. 18.

Wherefore he is able also to save them to the uttermost that come unto God by him : seeing he ever liveth to make intercession for them. *Hebrews* 7. 25.

Glory, etc.

The word "damned" has been altered to the word "condemned" in the Gospel for Ascension Day, and wherever else the word occurs in the Prayer Book. This change was made at a late stage in the revision. In the Communion Service the word "damnation" had been changed to "condemnation." Archdeacon Paterson-Smyth made a strong plea for the use throughout the Prayer Book of the word "condemn" in place of the stronger term "damn," and his motion to take action along this line passed in General Synod. This was quite in keeping with the modern spirit, which fears that the use of such a strong and forceful word conveys the suggestion of everlasting torment. Ruskin would have acted differently, for his method of treating the difficulty was "that if change were desirable, the best method of cleansing the word from undue terror would be, not to substitute for it the milder word 'condemn,' but to do away with 'condemn' altogether and use 'damn' in every instance."

The following Rubric from the American Prayer Book has been inserted to follow the Gospel for the Ascension Day

> ¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St Philip and St James.*

The Whitsunday Anthems, which are to take the place of the *Venite* on that great festival, are as follows:

> O SING unto the Lord a new song : for he hath done marvellous things. *Psalm* 98. 1.
>
> Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost : hath shed forth this, which ye now see and hear. *Acts* 2. 33.
>
> And because ye are sons : God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. *Galatians* 4. 6.
>
> We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory : even as by the Spirit of the Lord. 2 *Corinthians* 3. 18.
>
> Glory, etc.

In the portion of Scripture appointed for the Epistle for Trinity Sunday the translation as in the Revised Version has been adopted in the sixth and following verses, where the term "beast" occurs. It now reads "living creature" and "creature," and is made much more intelligible.

In the Epistle for the Eighth Sunday after Trinity, on the motion of Canon Hague, the word "itself" has been altered to "himself," and reads thus, "The Spirit himself."

The title of the Twenty-fifth Sunday after Trinity has been changed to one much more appropriate to the day, viz.: The Sunday next before Advent. The governing rubric which follows the Gospel has been amplified, and now reads

> ¶ *If there be twenty-six Sundays after Trinity, the Collect, Epistle, and Gospel appointed for the sixth Sunday after Epiphany shall be used on the twenty-fifth Sunday.*
>
> *If there be twenty-seven Sundays, the Collect, Epistle, and Gospel appointed for the fifth Sunday after Epiphany shall be used on the twenty-fifth Sunday; and the Collect, Epistle, and Gospel appointed for the sixth Sunday after Epiphany shall be used on the twenty-sixth Sunday.*
>
> *And if there be fewer than twenty-five Sundays, the overplus shall be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

The only Red Letter Day added by the Canadian revisers is that of The Transfiguration of Our Lord, August 6th. The Collect, in the address, follows the model of the Collect in the American Prayer Book, prefixing the word "holy" to "mount," but in the intercession departs from that model. The first action of the Committee was the recommendation of the American Collect in its entirety, on the suggestion of the Archbishop of Algoma (Dr Thorneloe). At a later stage, the Collect as printed below was adopted instead. It is in the main the composition of Dean Coombes; the words "holy" and "divine," as substitutes for "glorious" and "purified," were however suggested by the Central Committee, and adopted unanimously. We have now practically a new Collect, which furnishes a valuable addition to the liturgical stores of the Church.

> O GOD, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of his divine majesty,

> that we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy son Jesus Christ our Lord. *Amen.*

The American Collect did not satisfy our revisers, and as early as 1914 it was discarded. Dr Percy Dearmer, in his Bohlen Lectures in 1919, most severely indicts the latter part of it. "It is marred by a heavy load of amphibrachs (which one may be permitted to say for the unlearned is in prosody a foot of three syllables, the middle one long, the first and last short) in the petition—'delivered,' 'disquietude,' 'of this world,' 'the king in his beauty.' If you want to realize," he says, "what is meant by the 'Biblical cadence,' read aloud the line 'wonderfully transfigured, in raiment white and glistering,' and then try to read, 'that we, being delivered from the disquietude of this world, may be permitted,' etc.; it is like the difference between the pealing of an organ in a cathedral, and somebody trying to start a motor car outside." (*The Art of Public Worship*, p. 168.)

The Epistle is 1 St John 3. 1 to 3 inclusive, and the Gospel St Matthew 17. 1 to 9 inclusive.

In the portion of Scripture appointed for All Saints' Day the term "beasts" is altered to "living creatures," following the Revised Version.

The Collect for the Rogation Days, which appears also as the second of the prayers for fruitful seasons, on p. 57, has been placed to follow All Saints' Day. The Epistle is St James 5. 15 to the end of the chapter. The Gospel is St Matthew 7. 1 to the end of the 11th verse.

The Collect for the Ember Days then follows. This also appears among the Prayers and Thanksgivings, on p. 51. This Collect, which is the second of those provided for the Ember Weeks in 1662, is reminiscent of an ancient prayer, and was used in the Scottish Prayer Book of 1637. It is the same Collect, slightly varied, as appears in the Ordination Service. The portion of Scripture appointed for the Epistle is Acts 13. 1 to 3 inclusive. The Gospel is St Luke 10. 17 to 24 inclusive.

CHAPTER XXI

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

THE revision of the Prayer Book was most carefully guarded by the resolution of General Synod at its session in London, Ontario, in 1911, when it had been moved by Archdeacon Cody, seconded by Dean Crawford, and resolved: "That in any adaptation, enrichment or revision of the Book of Common Prayer, no change, in either text or rubric, shall be introduced which will involve or imply a change of doctrine or of fundamental principles, it being always understood that the ornaments rubric be left untouched." This motion was slightly amended by striking out the word "fundamental," when it received the assent of both Houses.

It was soon discovered that this resolution was of a far-reaching character, and ruled out of practical politics a large number of debatable questions which otherwise would have caused many difficulties. This proved to be especially true in regard to the Holy Communion. For, strange to say, this Sacrament of our Redemption, which was clearly intended by our Blessed Lord to be a unifying centre for His people, in the spirit of His intercessory prayer "that they all may be one," has in many instances, through the weakness of our human nature, been made an occasion of division of opinion, leading to a large measure of disunion, where unity should reign.

In the early stages of the revision a decision was reached which, if it had been adhered to by all members of General Synod, would have saved much heart-burning and misunderstanding.

At the meeting of the Central Revision Committee which

was held in Ottawa on the 8th April 1913 it was moved by the present writer and seconded by Canon Scott: That the Order for the Administration of the Lord's Supper or Holy Communion, from the Title to the end, be accepted without change. It was evident at once that, if the resolution had been pressed to a vote, it would have carried. It was agreed, however, that there were verbal amendments which might well be made, and possibly enrichments added, which would not affect the spirit of the resolution, and which would leave intact the Communion Service. The resolution had the effect of keeping well in view the principle that the Order for the Communion, which has been handed down to us, should be preserved inviolate. The additions and the changes which were made by consent, and afterwards adopted unanimously, were felt by the Committee (and the General Synod at a later stage agreed) to be very real enrichments to our already beautiful service.

It is unnecessary to note the first change, that of "which" to "who," in the Lord's Prayer. The second change is an enrichment, following the practice in the Protestant Episcopal Church in the United States, and the Episcopal Church in Scotland, in the use of what Archdeacon Hessey calls "the Evangelical Form in which our Lord sums up all religious and moral duty,"

> ¶ *Or, he may rehearse instead of the Ten Commandments (which however shall be said at least once on Sunday, and on the great Festivals, when there is a Celebration of the holy Communion, and that always at the chief Service of the day), our Blessed Lord's summary of the Law as followeth.*
>
> Hear what our Lord Jesus Christ saith.
>
> THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.
>
> *People.* Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.

A custom which had obtained a place in nearly all our churches was made rubrical, and the method of procedure made clear. The reference is to the reading of the Gospel, and the ascriptions of praise preceding and following it, from the Scottish Prayer Book of 1637. It explains itself, as will be readily seen from the following statement:

Then, the people all standing up, he shall read the Gospel, saying, The Holy Gospel is written in the—Chapter of—beginning at the —Verse.

¶ *Here shall be sung or said,*

Glory be to thee, O Lord.

And, the Gospel ended, the people shall in like manner sing or say,

Thanks be to thee, O Lord.

The slight change in the rubric preceding the Nicene Creed should also be noted:

¶ *Then shall be sung or said this Creed following, the people still standing as before.*

The venerable symbol known as the Nicene Creed is kept inviolate in all its pristine glory. The only change made is one of punctuation. Archdeacon Cody, who by his wide and accurate scholarship did much to guide the revisers in safe channels, here made a strong point by emphasizing the divinity of the Holy Spirit. He moved that a comma should be placed after the word "Lord" in the confession: "And I believe in the Holy Ghost, The Lord, and giver of life." At the suggestion of the Deanery of Quebec a semi-colon was placed after the word, "Father," "being of one substance with the Father;"

The first rubric following the Nicene Creed has been amended in one or two particulars. Provision is made for the publication of the Banns of Matrimony, which stood in the book of 1662, but which did not appear in modern Prayer Books, the provision having been revoked by the Act, 4 George IV, c. 76, which specified the time as immediately after the second lesson, an earlier Act, 26 George II, c. 33, having also provided for their publication at Evening Prayer, when there was no Morning Service. There are two ancient terms which disappear altogether, viz.: "Briefs"

and "Citations." A Brief is a letter authorizing the collection of money, and a Citation is a summons to appear before any authority. The Canadian revisers have substituted a more general term, "other ecclesiastical notices." It is only necessary to quote the portion of the rubric affected by the change:

> *And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published, and Excommunications and other ecclesiastical notices read.*

The Offertory Sentences have been enriched by the addition of the following appropriate texts:

> All things come of thee, O Lord, and of thine own have we given thee. 1 *Chron.* 29.
>
> And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. *Exod.* 35.
>
> Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* 20.

The Prayer for the Church Militant has been altered in two slight particulars. The petition "that they may truly and indifferently minister justice," now reads "truly and impartially," thus making the meaning clearer to the modern mind. For while the word "indifferently" still bears its old meaning—without preference, the ordinary person carries in his mind the thought that it has some sort of connection with the old saying "good, bad or indifferent," and that it conveys no distinction of a moral character, but suggests an apathetic, rather than an unprejudiced, attitude towards the issue concerned. The word "lively" has been changed to "living," making it read "thy true and living word."

The rubric following the Prayer for the Church Militant, which governs the reading of the first Exhortation, has been greatly enlarged. The reading of the Exhortation is often more honoured in the breach than in the observance. It was felt by the Revision Committee that the loss to the Church is very great, when the people seldom, if ever, hear

this instruction in regard to the meaning of this Sacrament and its due observance. A careful study of the changes made in the rubric will show that the intention was to secure the more frequent use of the Exhortation, especially before the great festivals of the Church. The rubric now reads:

> ¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, or else after the Nicene Creed, he may read this Exhortation following, or the first paragraph thereof, at his discretion; provided always, that he read the whole Exhortation upon some Sunday before Christmas Day, Easter Day, and Whitsunday, the people all standing.*

In the Exhortation itself the word "damnation," in the statement "otherwise the receiving of the holy Communion doth nothing else but increase your damnation," has been changed to "condemnation." The reference to Judas has been excised, and the following words are not in the Canadian Prayer Book, "lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul."

The rubric directing that communicants be conveniently placed, and covering the Third Exhortation, has been altered, to make the reading of the Exhortation permissive, by the substitution of the word "may" for "shall." There is an alteration and an omission, in the Exhortation itself, of a most interesting character. It now reads "we eat and drink our own condemnation, not discerning the Lord's Body," instead of "we eat and drink our own damnation"; the word "damnation" having been changed to "condemnation." The word "damnation" comes to us from the translation in the Accepted Version of St Paul's words, 1 Cor. 11. 29. The Revised Version has "judgement," which the Church of Ireland adopted in this place, while retaining the word "considering" in the words that follow, "not considering the Lord's Body," which we have altered, in line with the Revised Version, to "discerning." The Scottish revisers of the Prayer Book permit, in a foot-note, the use of the word "judgement" instead of "damnation." The

Canadian revisers have deleted the words which immediately follow, viz. "we kindle God's wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death"; following the example of both the American and Irish revisers.

The Proper Prefaces have been enriched by the addition of one for Epiphany, and seven days after, from the Additional Proper Prefaces of the Scottish Liturgy:

> THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, *&c.*

There were before the General Synod of 1918 several Memorials relating to the Prayer of Consecration in the Communion Office.

The Provincial Synod of Canada expressed regret that nothing had been done in the way of re-arrangement of the prayers following the *Ter Sanctus*. The Rural Deanery of Annapolis, N.S., asked for the "permissive restoration of the order of the Eucharistic Canon, as approved by both Houses of the Convocation of Canterbury." The Diocese of Qu'Appelle asked "That permission be given to use, when desired, the first Prayer of Thanksgiving (commonly known as the Prayer of Oblation) immediately after the present Prayer of Consecration, introduced by the word 'Wherefore.'"

The humble petition of the Incorporated Synod of the Diocese of Ottawa.

Prays that the General Synod do make the following changes in the Canon of the Holy Communion Service:

To remove the Prayer of Humble Access from its present position and to place it immediately before the Communion of Priest and People.

To omit the "*Amen*" at the end of the Present Prayer of Consecration and to add to the prayer these words, "Wherefore, O Lord and Heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy

humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial Thy Son hath willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same," adding thereto the present first post-Communion prayer beginning with the words "entirely desiring Thy fatherly goodness, etc.," ending all with the "*Amen.*"

To follow this with the Lord's Prayer, transferred to this place from its present position after the Communion.

To amend the Rubrics accordingly.

Dean Shreve of Quebec rose during the course of the Synod to move the following resolution of which he had given notice:

That, whereas, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion:

And, whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order;

And, whereas, the Mother Church in England is moving on the work of revision, along the same lines of improvement of the office;

And, whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other;

And, whereas, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery;

Therefore, Resolved: That the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost, in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

While bringing his motion before the House, Dean Shreve said that he wished to ask the Primate for his ruling as to

whether the motion was in accordance with the agreement under which Revision was undertaken.

The Primate said that he had made up his mind that he would not in future give any ruling on a point of order in reference to the Revision of the Book of Common Prayer without further consulting his Assessors. He would give his ruling later on.

There was no debate on this subject matter. Those who were opposed on principle to the changes proposed, although ready to take issue and to defend the present canon of consecration against all objectors, believed with Dean Wace, the learned Dean of Canterbury, that "our present form of consecration is the most Scriptural, the most Apostolic, the most primitive, in all respects the most spiritual, which has ever been used in the Church." They held that the subject was entirely out of order, and could not be introduced, as contravening the original agreement upon which the Revision was made.

The Primate, at a later stage, gave his ruling on the point of order put before him by Dean Shreve, and as to the Memorials of the Diocese of Ottawa, the Diocese of Qu'Appelle and the Ecclesiastical Province of Canada, as follows:

(*a*) At the time of the presentation of Dean Shreve's motion it was out of Order as not being an amendment of the Report of the Prayer Book Revision Committee under consideration.

(*b*) The motion might be introduced after the Synod has completed its consideration of the Report of the Prayer Book Committee and has disposed of the same, subject to the ordinary rules of the Synod.

(*c*) The Memorial from the Diocese of Ottawa is ruled out under the instructions placed upon the Committee of Revision on its appointment.

(*d*) The Memorial from the Diocese of Qu'Appelle comes under the ruling given in regard to Dean Shreve's motion.

(*e*) The Memorial from the Provincial Synod of Canada comes under the ruling given on the Memorial from the Diocese of Ottawa. S. P. RUPERT'S LAND.

The new rubric which follows the second prayer of thanksgiving in the post-communion has a very interesting history. It was first placed in the Draft Book presented to the General Synod of 1915, passed that body, and was incorporated in the Revision of 1915.

Dean Bidwell, at the meeting of the Central Revision Committee in Ottawa in 1913, made an earnest plea for the use of the two post-communion prayers, and suggested that the rubric which stands over the second of the prayers should be deleted. Objection was taken to this course, on the ground that the prayer had not been obligatory, but was left to the discretion of the officiating minister. At the suggestion of Professor Abbott-Smith a new rubric was framed, still leaving it discretionary, and making the use of the second prayer optional if the minister so desired.

The motion authorizing the new rubric was accordingly made at the 1915 General Synod by Dr Bidwell, now Bishop of Ontario, and seconded by the Archbishop of Algoma. The rubric is as follows:

> ¶ *Note, That at the discretion of the Minister both the foregoing prayers may be used.*

The word "Prevent" in the fourth Collect following the "Blessing," a Collect used also in other connections, was the subject of most careful study. There was a very great desire in many quarters to change the word to "Direct." This change almost carried, but between Committee and Synod there are many pit-falls, and in the end the word "Prevent" prevailed. This has been a cause of great disappointment to many.

The argument in favour of the change to "Direct" was stated very clearly by Archdeacon Cody at an early stage of the revision. But the Hon. Dr Cody had become Minister of Education in the Ontario Government, and when the General Synod met in 1918 he had been called to England for consultation by the Imperial authorities. He was, on this account, unable to present his view. It would perhaps be well if both sides were stated here. Archdeacon Cody claimed

(1) The fact that comparatively few of the words of the Prayer Book have become unintelligible or misleading to-day, is due to the constant public use of the forms contained therein.

(2) But some words have become misleading to the present day reader and hearer. One of the main duties of the Revision Committee was to substitute for such obsolete or archaic words their modern equivalents. This has always been a sound principle in the work of translation and revision.

(3) Amongst these words is "prevent" as used in the Collect "Prevent us O Lord" and elsewhere. It means to-day in both scholarly and illiterate usage *to hinder*. When the word is heard in the prayer above mentioned, it may puzzle even the scholar and suggest inquiry, which he may pursue to a satisfactory conclusion. But by the vast majority of those who hear it, the word is taken in a wrong sense. Bishop Dowden in his *Workmanship of the Prayer Book* says: "There are higher claims than those of the linguistic and literary antiquarian. It would be a plain duty, when an opportunity occurs, to make the necessary changes in the Collect 'Prevent us O Lord' etc." Surely if there is any archaism in the Prayer Book which demands consideration, this is one.

(4) What word shall we substitute? The American Prayer Book long ago substituted the word "direct." Is this reasonably satisfactory? Does even the word "prevent" in its ancient meaning convey the full and exact meaning of the original?

(5) The words in the original are *Actiones nostras, quaesumus, Domine, et aspirando praeveni et adjuvando prosequere.* This may be literally translated (see *Tutorial Prayer Book*, p. 355): "We beseech thee O Lord to prevent (help) our actions by favouring them, lit. breathing upon them, *i.e.* providing a 'fair wind' (*aspirando*), and to follow them by assisting." The thought of the original is not fully expressed even in our present translation. In *aspirando praeveni* the metaphor of a fair wind, or breathing upon, expressed by *aspirando* is just as weighty as the idea expressed in *praeveni*: indeed it may even overbalance it. If *aspirando* may be freely translated "with thy gracious favour" (*i.e.* with the omission of the literal metaphor "fair wind" or "breathing upon") there can be no objection to a free translation of *praeveni*. *Praevenire* in classical Latin means to *come* before, precede, get the start of, outstrip, antici-

pate; in late Latin "to come or go beforehand." With the accusative *praevenire* means "anticipate." *Praeveni actiones nostras* literally means "anticipate our actions." When *praeveni* is combined with *aspirando* it may quite properly bear the secondary meaning of "help" or "prosper."

There is nothing sacrosanct in the bald translation "prevent." In view of the possible nautical metaphor in *aspirando* there would seem to be a fitness in using "direct" as a substantial equivalent for *praeveni*. If the reference in *aspirando* should be to our Lord's breathing upon the Apostles, *praeveni* would be fairly rendered by "prosper," as Evan Daniel renders it in his treatise on the Prayer Book, p. 391.

Some less misleading form of words than the present should be found. Possibly none better, none more in accord with the general sense of the original, has been suggested than "Direct."

It would be difficult to find anywhere an abler presentation of the argument in favour of a change in the word "Prevent."

But in all such questions one must hear the other side. This has been stated by the Bishop of Ontario (Dr Bidwell). The writer must be content merely to present it, and leave the question to the judgment of future revisers. In the revision of 1918 the Committee had reported to the General Synod in the form of a resolution "That the word 'Direct,' be substituted for the word 'Prevent' in the first line of p. 349 (Revision, 1915) and elsewhere in this Book." This motion did not carry in General Synod.

Bishop Bidwell gives the reasons for returning to "Prevent" as they impressed him at the time.

(*a*) That "Direct" is not the modern equivalent of the old sense in which "Prevent" is used. As we all know, "Prevent us" means "Go before us (and so show us the way)," whereas "Direct" only means "Point out the way," *e.g.* a sign-post directs us but does not "prevent" us, in the Prayer Book sense of the word, though it might in the modern sense if its information was wrong.

(*b*) The real crux is the other Collect: "Lord, we pray thee that thy grace may always prevent and follow us," in which if you make the alteration to "direct" you not only lose the powerful antithesis, but make nonsense of the petition by putting

together two ideas which have no connection in thought, and at the same time destroy the beautiful idea embodied in the original of the grace of God entirely surrounding our lives.

If the change were made in the one Collect it would have to be made in the other. So, as it would clearly spoil the latter one, it was thought best to make no alteration. There was also, in the Collect for Easter Day, the phrase "as by thy special grace preventing us thou dost put into our minds good desires"; where the change to "directing us" would completely fail to preserve the original idea.

As a matter of fact, the use is not so very obsolete. Walter Scott uses it in his poetry (*Rokeby*, ii, 4, "From the towers *preventing day*, with Wilfred took his early way"). Also when there was no fitting modern equivalent our rule seems to have been to make no change: *e.g.* we left "wealth" for that reason, a word far more likely to be misunderstood than "prevent."

"Precede" was suggested, but rejected as being too formal, and not likely to be understood of the people "any better than 'prevent.'"

There are a few changes in the rubrics following the Collects. In the first, "may" has been substituted for "shall." In the third, the word "three" has been substituted for "four," and "two" for "three"; making it read "except three (or two at the least) communicate with the Priest." The eighth rubric has been brought into conformity with the customs of the Church of England in Canada, which is practically dependent upon the free will offerings of the people. All the words in the second sentence have been deleted, and the following plain and specific, and indeed most scriptural, method substituted:

> *And every Parishioner shall contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him.*

CHAPTER XXII

THE MINISTRATION OF HOLY BAPTISM

THE MINISTRATION OF
PUBLICK BAPTISM OF INFANTS
TO BE USED IN THE CHURCH

THERE are but few changes in the services for Holy Baptism, and they are more in the way of direction than in the text itself. The first rubric is new, and has its value in communities where there is a tendency to defer baptism without sufficient reason. It was strongly argued that the time limit allowed is too long, that it should be one or two Sundays, instead of four or five. But it was urged, in reply, that it is the part of wisdom to have the mother of the child present at its baptism, and that climatic conditions have also to be considered. The words "as soon as possible after birth" were felt to be the governing words in any case. The rubric reads as follows:

> ¶ *The Minister of the parish shall often admonish the people that they bring their children to baptism as soon as possible after birth, not later than the fourth or at furthest the fifth Sunday, unless upon a great and reasonable cause.*

There are one or two verbal changes in the second rubric. The word "also" is added, thus: "The people are also to be admonished." The word "fitting" is substituted for "convenient." The next change makes a positive, rather than a negative, statement: that Baptism should "be administered upon" Sundays: and all the salient matter is put in one complete sentence.

The third rubric has been altered considerably in the way of addition. The words "three sponsors" have been added, thus: "there shall be for every child to be baptized three sponsors." The following addition has also been made

Nevertheless, when three sponsors cannot be had, one Godfather and one Godmother shall suffice. Parents may be sponsors for their own children, if necessity so require.

The fourth rubric has been altered in so many particulars that it is perhaps wise for purposes of comparison to give it in its entirety.

¶ *When there are children to be baptized, the parents shall give timely notice thereof to the Minister. He shall thereupon appoint the time for baptism, which shall be either immediately after the last Lesson, or after the third Collect, at Morning or Evening Prayer; or at such other time as he by his discretion shall appoint.*

¶ *The sponsors and the people, with the children, being ready at the Font, the Priest coming to the Font (which is then to be filled with pure Water), and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *then shall the Priest proceed as followeth.*

In the opening exhortation, the word "lively" has been changed to "living," making it read "living member of the same."

The word "the" has been added in the fifth line of the Gospel, making it read "Suffer the little children."

The following rubric has been inserted before the first prayer

¶ *And here all the Congregation shall kneel.*

The word "sin" has been substituted for "sins" in the prayer: "may receive remission of *his* sins"; and also in the exhortation after the thanksgiving, in the words "release *him* of *his* sins." This change was made under the resolution of Rev. F. H. Graham.

A rubric is added, following the brief "exhortation upon the words of the Gospel" as follows:

¶ *A Thanksgiving to be said of the whole congregation after the Minister.*

The printing of this thanksgiving, wherever it occurs, has been properly capitalized, for convenience of repetition by minister and people.

The "Amen" that follows is printed, as was doubtless the original intention, in Roman type. The Baptismal offices were practically taken from the *Simple and Religious Consultation* of Archbishop Hermann of Cologne (1545), and in this book the "Amen" is printed in the same type as the prayers. It is a mystery how the italic *Amen* found its way into our English prayer books, for Roman type was used in all that were issued up to 1662. And in that black letter Prayer Book of 1636, in which all the alterations made in 1661 were "marked up" by Convocation, the type was left unchanged in this prayer. It is quite certain also that no change of type was proposed either by Cosin's or Sancroft's books. It is rather startling therefore to find that the "Sealed Books" show here the substitution of an italic *Amen*.

The answer to the second question following the Apostle's Creed is altered to read "I will, God being my helper." In the prayer of thanksgiving, following the baptism of the child, the words, "the residue of thy holy Church," are altered to read "all thy holy Church."

In the exhortations which follow the thanksgiving after Baptism, the words "in the vulgar tongue" are omitted in both cases where they occur.

"The grace of our Lord" closes the service, under a permissive rubric "Here may follow," and a new rubric is added at the end:

> ¶ *When Baptism is administered at Morning or Evening Prayer, then all the prayers after the Third Collect may be omitted, except the Prayer of St Chrysostom and* The grace of our Lord *etc.*

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN AND THE PUBLICK RECEIVING OF SUCH AS HAVE BEEN PRIVATELY BAPTIZED

The sub-title, which has been added, more correctly defines the object and purpose of this service. The first rubric

has been altered by dropping the "s" from "Curates," making the word "Curate" in its more technical sense, to mean the one who has the care of souls in a particular area, ordinarily a parish. (Kempthorne, *Prayer Book Dictionary*, p. 267.) All the words following "people" down to the end of the rubric have been deleted, and also the words in the second rubric down to "like." This gives a clear and concise rubric as follows:

> ¶ *The Curate of every Parish shall warn the people that without great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.*

"The grace of our Lord Jesus Christ" is placed after the prayer of thanksgiving.

In the rubric that follows "And let them not doubt" etc., the following words are inserted after "Church," "at the time appointed for Public Baptism."

The following rubric is added to follow the Certification

> ¶ *Then shall follow the Gospel as hereinafter provided, the Minister first saying* Hear the words of the Gospel, written by Saint Mark in the tenth chapter at the thirteenth verse.

In the inquiries that follow, in the nature of an examination, the question, which is as old as 1549, "With what matter was this Child baptized?" is altered to read, so that none may misunderstand its meaning, "Was this Child baptized with water?"

The answer to the third interrogatory "Wilt thou then obediently keep, etc." has been altered as follows, "I will, God being my helper." The rubric preceding the thanksgiving prayer has been altered by the addition of the words "all kneeling." The words in the prayer itself "the residue of the holy Church," have been altered to read "with all thy holy Church." In the exhortation to the Sponsors, the words "in the vulgar tongue" have been omitted altogether. And there has been added to the Exhortation itself the words in the service for Public Baptism, which for some unaccountable reason were omitted here: "Ye are to take care that this Child be brought to the Bishop to be confirmed, etc."

The following addition has been made to the service:

¶ *If no lawful Minister may be had, and the child be in danger of death, then let one of those present pour water upon* him *and say:*

N. I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS

AND ABLE TO ANSWER FOR THEMSELVES

In the first Rubric, the words "by the Parents, or some other discreet persons" have been deleted as being superfluous under the circumstances. The second Rubric has been made more concise and direct, and reads as follows:

¶ *And if they shall be found fit, then the Godfathers and Godmothers shall be ready to present them at the Font at the time appointed for Publick Baptism.*

A new rubric has been inserted after the exhortation, as in the service for infants:

¶ *A Thanksgiving to be said of the whole congregation after the Minister.*

At the close of the exhortation to the person baptized, a new rubric is placed, "Here may follow," making the use of "The grace of our Lord," etc., permissible.

Two forms, with appropriate rubrics, are appended to cover cases where doubt arises, or where it is the part of wisdom to administer the baptism in private.

¶ *If it be doubtful whether one that is of riper years hath been duly baptized or not, the Priest shall baptize him in the form here appointed: Saving that he shall use this form of words,*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *When an unbaptized person of riper years is in immediate danger of death, if he have satisfied the Minister as to his repentance, faith, and desire to be baptized, then Baptism may be administered in private on this fashion: First, let the Minister, with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in this form of Baptism as the time and present exigence will suffer. And then the Minister shall pour water upon him and say,*

N. I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, he shall further say the Thanksgiving beginning* We yield thee humble thanks, *and* The grace of our Lord *etc.*

CHAPTER XXIII

A CATECHISM THAT IS TO SAY AN INSTRUCTION TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP

THE time-honoured Catechism has passed through every stage of the revision, unaltered in substance. The alterations made are merely in the way of arrangement and form, and are designed to make the questions and answers clearer and more explicit. They have the added advantage of being more attractive to the eye.

The original report on the Catechism was prepared by the Bishop of Montreal (Dr Farthing), and the suggestion that the arrangement followed in the new American Report be studied, with a view to adoption and further adaptation, according to sound educational principles, came from the Provincial Synod of Canada.

The changes made throw light upon the meaning of the text, and deal with it in a more logical way. The subjects to be taught are clearly indicated by headings, and the subject matter to be learned is broken up in order to show the natural sequence of the answer.

The first division is "The Covenant," which is the proper heading for four questions. The word "promise" is inserted after "Godmothers," making the second question to read more clearly: "Godmothers promise then for you?"

The second division is designated "The Faith," which is the natural heading for the Apostles' Creed, and its attendant question. A new rubric follows the Creed:

> ¶ *Note, That the words in the Creed* He descended into hell *are considered as words of the same meaning as* He went into the place of departed spirits.

The third division has for its title "The Commandments," and correctly indicates its subject matter. And just here

we see, at their best, modern methods of teaching; for the answers to the two questions which ask our duty towards God, and our duty towards our neighbour, are made to fit with logical exactness in ten divisions, the teaching of the Ten Commandments. It is hardly sufficient to present this to the mind's eye, it must be seen in cold type to be fully appreciated.

Question. What is thy duty towards God?

Answer. My duty towards God is,

I. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength:

II. To worship him, to give him thanks, to put my whole trust in him, to call upon him:

III. To honour his holy Name and his Word:

IV. And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me:

V. To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters:

VI. To hurt nobody by word nor deed: To bear no malice nor hatred in my heart:

VII. To keep my body in temperance, soberness, and chastity:

VIII. To be true and just in all my dealing: to keep my hands from picking and stealing:

IX. And to keep my tongue from evil-speaking, lying, and slandering:

X. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

The fourth division has for its title "Prayer." The answer to the question which follows the Lord's Prayer has been broken into seven divisions, corresponding to the seven petitions of the Lord's Prayer itself. It is not perhaps as necessary to quote this answer in its new form save for the reason that it furnishes an illuminating illustration of the value of the new method.

> *Answer.* In the Lord's Prayer, I desire my Lord God our heavenly Father, who is the giver of all goodness,
>
> To send his grace unto me, and to all people:
>
> That we may worship him, and serve him, and obey him as we ought to do:
>
> And I pray unto God, that he will send us all things that are needful both for our souls and bodies:
>
> That he will be merciful unto us, and forgive us our sins:
>
> That it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.
>
> And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

The fifth division is entitled "The Sacraments." In this division a principle is set at work, which found only partial expression in the question in reference to the Lord's Prayer. The principle is that the answer embodies the main thought of the question, thus helping the untrained mind to grasp the significance of question and answer, and serving as a bond between the two; a principle which is employed as well, in the eleventh question, where the question "What are the benefits whereof we are partakers thereby?" is made to read, in more direct language, "What are the benefits whereof we are partakers in the Lord's Supper?"

The character of the answers may be quickly seen by a glance at the change made by the addition of the following

terms to the answers to the twelve questions in regard to the Sacraments:

1st: Christ has ordained two Sacraments only, as generally necessary, etc.

2nd: By this word Sacrament, I mean, etc.

3rd: There are two parts in a Sacrament: the, etc.

4th: The outward visible sign or form in Baptism is Water, etc.

5th: The inward and spiritual grace in Baptism is, a death, etc.

6th: There is required of persons to be baptized repentance, etc.

7th: Infants are baptized because they promise both repentance and faith by their sureties, etc.

8th: The Sacrament of the Lord's Supper was ordained for, etc.

9th: The outward part or sign of the Lord's Supper is, etc.

10th: The inward part or thing signified in the Lord's Supper is, etc.

11th: The benefits whereof we are partakers in the Lord's Supper are, the, etc.

12th: It is required of persons who come to the Lord's Supper, to examine, etc.

The first and second rubrics have been altered to such an extent that they can only be understood, when printed in full:

¶ *The Curate of every Parish shall diligently, upon Sundays and Holy-days, or at such other times as he shall think convenient, instruct and examine the children of his parish in this Catechism; and it is most expedient that this should be done openly in the Church, from time to time, either after the second Lesson at Morning or Evening Prayer, or at some other fit time.*

¶ *And all Fathers, Mothers, Masters, Mistresses, and Guardians, shall cause their children, servants, apprentices, and wards, to come to such instruction at the time appointed.*

The third rubric has been altered by the addition of the words, after "Bishop," "to be confirmed. And, where possible."

CHAPTER XXIV

THE ORDER OF CONFIRMATION OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION

THE Confirmation Service has been greatly enriched. It is pre-eminently a Bishop's service, and the first report upon it came from the masterly pen of the Bishop of Huron (Dr Williams). This report was given the most careful and critical study, and although amended in some particulars, its main conclusions commended themselves, and were finally adopted. In its enriched form, it is now a service which stands in itself complete, and is admirably adapted for the purpose for which it was prepared.

The first enrichment is in the address, which follows the lines of the Ordination services. It reads as follows:

> REVEREND Father in God, I present unto you these persons to receive the laying on of hands.
>
> *Bishop.* Take heed that the persons whom ye present be duly prepared and meet to receive the laying on of hands.
>
> *Minister.* I have instructed them and enquired of them and believe them so to be.

The first rubric is altered by the deletion of all the words that follow "Bishop," and the substitution of the following words, "the Minister shall present them unto the Bishop, and say."

The Preface has been amplified, enlarged, enriched and re-arranged to such an extent that no description would be sufficient to make clear the great improvements which have

been made. It must be read in its entirety to be understood, and when read it will be appreciated. For it stands unrivalled in any Liturgy as a description of the rite of Confirmation. It is preceded by an appropriate rubric. The printer's device of the black line will enable the reader to see readily the new matter which has been introduced, and to recognize at a glance the familiar words of the former Preface. The term "short" before Catechism has been deleted as having now no relevance.

¶ *Then the Bishop, or some other Minister appointed by him, shall read this Preface following.*

DEARLY beloved,] To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer and the Ten Commandments, and can also answer to such other questions as in the Catechism are contained: and forasmuch as these persons present, being by baptism members of Christ's Church, are instructed and prepared as aforesaid, we are assembled together here to pray for them and to bless them by the laying on of hands. This order is very convenient to be observed for divers reasons.

First. Because it is evident from sundry places in holy Scripture that the Apostles prayed for and laid their hands upon those who were baptized; and the same is agreeable with the usage of the Church since the Apostles' time.

Secondly. In order that by prayer and laying on of hands they that are confirmed may be strengthened by the Holy Ghost.

Thirdly. In order that persons, having now come to the years of discretion, and being mindful of their bounden duty to acknowledge openly the vows made by them, or by their Godfathers and Godmothers] for them, in baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify

and confirm the same; and also promise that by the grace of God they will evermore endeavour faithfully to observe such things as they by their own confession have assented unto.

Where enrichment is everywhere in evidence, it would be invidious to make comparisons. The greatest enrichment of all, however, is in the addition to the service of those portions of Holy Scripture which bear upon the "Laying on of Hands" in the New Testament Church. They are all taken from the Revised Version, and are read as a brief Scripture lesson or instruction. They are preceded by a rubric "Then the Bishop, or some Minister appointed by him, shall say." This rubric is followed by an introduction as in the following terms: "Hear the words of holy Scripture written in the eighth chapter of the Acts of the Apostles, beginning at the fifth verse." The three portions of Scripture selected are Acts 8. 5–17, omitting 9, 10, 11, 13; Acts 19. 1–7; Hebrews 5. 12, and 6. 1–3.

The question put to the Candidates has been enlarged by the addition of the words "ye made, or that" after "vow that"; and of the words "ye then undertook, or which," after "to do all those things which." An alternative question is provided, as suggested by the Upper House in the Convocation of Canterbury in 1914. It is as follows in its complete form:

¶ *Or else the Bishop shall say,*

DO you here, in the presence of God and of this Congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh?

Answer. I do.

Bishop. Do you believe all the Articles of the Christian faith as contained in the Apostles' Creed?

Answer. I do.

Bishop. Will you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will, God being my helper.

The object of these additions is almost, if not quite, self-evident. The terms used in the solemn stipulation or vow are not always appropriate in Canada, where adults form a large proportion of the candidates, and where it is often found that they have never had Sponsors, and that when promises were made in their behalf, they were made by their own parents.

The service then proceeds without change in the terms which have endeared themselves to so many generations.

CHAPTER XXV

THE FORM OF SOLEMNIZATION OF MATRIMONY

THE Table of Kindred and Affinity has been placed just before the Marriage Service. It now becomes an integral part of the Book of Common Prayer of the Church of England in Canada. It was not so before. It was only by custom that it was printed in our Prayer Books. This Table was originally set forth by Archbishop Parker in 1563, and was adopted as the 99th Canon in 1603. It was ordered to be "publicly set up and fixed at the charge of the parish" in every Church. The Canon states that it was set forth by "authority in the year of our Lord God 1563."

The suggestion was adopted that this Table should have rubrical reference to it in the rubrics connected with the Marriage Service, and the page where it is to be found given. It was decided however to shift it from its ancient place at the end of the Prayer Book, where it is seldom seen, to its natural place just before the service provided for the Solemnization of Matrimony.

The Table however has been stated in more modern terms. It is based upon suggestions made by Bishop Hall of Vermont, in *Marriage with Relatives*, and was brought before the revisers in a report on the whole subject by Bishop Roper of Ottawa. The Committee had, as a basis for their new Table, two lists; one, the old Table with each of the thirty relationships on either side translated into the language of common use; the other, Bishop Hall's condensed Table, in which the relationships were reduced to eighteen on either side. Provost Macklem moved the adoption of Bishop Hall's Table with certain modifications made by

Professor Abbott-Smith in numbers 10, 11, 13 and 14. The Table now reads as follows:

A TABLE

OF

KINDRED AND AFFINITY

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his	*A Woman may not marry with her*
1 MOTHER,	1 FATHER,
2 Step-mother,	2 Step-father,
3 Mother-in-law,	3 Father-in-law,
4 Daughter,	4 Son,
5 Step-daughter,	5 Step-son,
6 Daughter-in-law,	6 Son-in-law,
7 Sister,	7 Brother,
8 Sister-in-law,	8 Brother-in-law,
9 Grandmother,	9 Grandfather,
10 Grandfather's Wife,	10 Grandmother's Husband,
11 Wife's Grandmother,	11 Husband's Grandfather,
12 Grand-daughter,	12 Grandson,
13 Wife's grand-daughter,	13 Husband's Grandson,
14 Grandson's Wife,	14 Grand-daughter's Husband,
15 Aunt,	15 Uncle,
16 Aunt by marriage,	16 Uncle by marriage,
17 Niece,	17 Nephew,
18 Niece by marriage.	18 Nephew by marriage.

The first rubric has been enlarged in the direction of the rubric of 1662, and the time for the calling of Banns specified: "in the service of the Communion, after the Creed, or immediately after the Second Lesson of Morning or Evening Prayer." The form of words for the calling of Banns, which is from the pen of Bishop Cosin, will be printed in bold type in all our Prayer Books of whatever size.

The second English rubric did not provide for marriage by Licence, which is not only very common in Canada, but in many parts of the Dominion is the only method used. Such licences are issued by the different Provincial governments.

The following addition was therefore made: "Nor shall any be married without Banns first asked, save when Licence is had from Authority."

The third rubric is new, and is as follows:

> ¶ *Note, That no clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.*

It is, with the addition of the words "*Note, That,*" Canon V of the General Synod, passed at its fourth session in 1905.

The fourth and fifth rubrics are also new. They are intended to guard the sanctity of the marriage bond, and speak for themselves.

> ¶ *Note also, That no clergyman within the jurisdiction of the Church of England in Canada shall knowingly solemnize a marriage within the degrees prohibited by the Table of Kindred and Affinity as set forth on page 337.*
>
> ¶ *Before solemnizing any marriage, the Priest shall make enquiry, and satisfy himself that there is no impediment to the same.*

Archdeacon Paterson-Smyth's report upon the Marriage Service brought the Committee face to face with many of the criticisms which have been made. The charge to the Congregation, while it contains many forceful and felicitous expressions, of singular beauty and appropriateness, has others which are looked upon as lacking at least in delicacy, and are therefore out of keeping with the occasion. The following words in the opening paragraph have for this reason been deleted: "to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding."

There are few parts of our priceless Liturgy which have been criticized more freely than the second of the three "causes for which matrimony was ordained," given in this charge.

The criticism moves along several lines, but the heart of it is that it conveys a wrong impression of the reasons for which marriage was ordained. Its language is also said to be coarse and unsuitable. For this among other reasons it was omitted from the American Prayer Book altogether, and in large part from the Irish Book. The Canadian revisers

have set forth the reasons in one complete sentence, have stated them with clearness, and most succinctly, and yet in such a way as to give no possible cause of offence. Perhaps no subject under review received a larger measure of consideration, and great relief was felt when Provost Macklem offered the following as a solution of the questions at issue:

> Matrimony was ordained for the hallowing of the union betwixt man and woman; for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help, and comfort, that the one ought to have of the other, in both prosperity and adversity.

In the words accompanying the giving of the wedding ring, the term "worship" which practically means "I will render thee service and show thee honour," has been changed to the word "honour."

An alternative prayer has been provided for the Prayer for Fruitfulness. It is an adaptation of the prayer of 1664, taken from the Irish Prayer Book, and reads,

¶ *Or this.*

> O MERCIFUL Lord, and heavenly Father, by whose gracious blessing mankind is increased: Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

The rubric before the Address has been enlarged by the addition "or Exhortation" following the word "Sermon." The Address itself concludes with the words "of great price," the sentence which follows having been deleted.

There has been added to the service a Collect, Epistle and Gospel as follows:

THE COLLECT.

O HEAVENLY Father, who didst join together in marriage our first parents, Adam and Eve: Sanctify and bless these thy servants; and grant that those whom thou by matrimony dost make one, may stedfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 25.

HUSBANDS, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

THE GOSPEL. St Matth. xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

CHAPTER XXVI

THE ORDER FOR THE VISITATION OF THE SICK—THE COMMUNION OF THE SICK

THERE are a few changes in the text of the service which may well be noted at the outset. The chief feature of the work of the revisers, on this section, is the enrichment which has taken place, making the service more valuable for parochial work. The present writer, in his report on the whole subject under review at Ottawa in 1913, called attention to Scott's opinion in the *Dictionary of the Prayer Book*, that the Order is only for occasional use, and that the cumulative evidence (the fact that it took the place of Extreme Unction in the Sarum use; its careful instruction and examination in the faith; its reference to wills, debts, and bequests) indicated that the Office was reserved for use *in extremis*. The suggestion was made that, if this view has any large measure of truth in it, then we need to adapt it for more popular and frequent use. The revisers acted upon this suggestion, and the Order is now of great value to the ordinary churchman in time of illness, as well as to the Clergy in their pastoral visitations.

The first rubric has been greatly enlarged, upon the lines of the Irish Prayer Book, and a second has been added as indicated. They are as follows:

> ¶ *When any person is sick, notice thereof shall be given to the Minister of the Parish, who shall use the Order that followeth. But, if necessity so require, nothing in this Order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the Order here set forth.*
>
> ¶ *The Priest, coming into the sick person's house, shall say,*

The word "Which" has been altered to "Who" in the response in the first versicle following the Lord's Prayer.

The rubric preceding the Exhortation (second part) has been amended by the substitution of the following words, after the word "may": "omit this portion of the Exhortation which followeth, from 'Take therefore' to 'everlasting life.'"

In the Exhortation (second part), in the opening sentence, the statement long stood "as Saint Paul saith in the twelfth chapter to the Hebrews." The Canadian revisers have deleted the reference to St Paul, on the ground that, where the authorship is a matter of dispute, and uncertainty prevails, it is a mistake to make such a claim in an Office of the Church, unless there is good reason for so doing. It now reads "For (as it is written in the twelfth chapter of the Epistle to the Hebrews)." There is a change made in the text further down. "For they verily for a few days chastened us *after their own pleasure*" has been altered to read, as in the Revised Version, "*as seemed good to them.*"

The second rubric following the Apostles' Creed has been amended, in the opening words, to read "This may be done" instead of "These words before rehearsed may be said."

Psalm 130 has been added to follow Psalm 71:

¶ *Or this.*

De profundis. Psalm 130.

The relevancy, as well as the wisdom, of the rubric following the blessing or Old Testament benediction will be apparent, as will also the heading of the prayers that follow:

¶ *It is fitting, that, in the event of recovery, the sick person should not omit to offer public thanksgiving in the Church.*

Special Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

The Canadian revisers have provided an entirely new prayer for a sick child. It is in its main outlines adapted from Bishop Walsham How's *Pastor in Parochia,* and is most suitable for the purpose. It is as follows:

¶ *A Prayer for a sick child.*

O LORD Jesu Christ, who lovest little children, and thyself didst live as a child upon earth: Have mercy upon this thy child; make *him* to know and feel that thou art ever near; help *him* to be meek and gentle, patient and obedient, and lead *him* to love thee more and more; restore *him* to health and strength, if it be thy gracious will, that *he* may live for thee, to the glory of thy holy Name; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

It is painful to me to criticize, or to appear to find fault with, any of the prayers in our honoured Liturgy, but it must be clear that the prayer for a sick child in the Prayer Book of the mother Church is altogether unsuited to one of tender years, or indeed to early life. But nothing could be finer for a sick *person*. It has therefore been slightly altered and indicated for more general use. The word "child" has been changed, in the rubric, to "person," and in the prayer to "thy servant"; and the following petition has been added after the word "sickness": "Grant *him* sincere repentance of *his* sins past, and stedfast faith in thy Son Jesus Christ."

The addition of a prayer for the definite recovery of one suffering from illness will be generally commended as supplying a very real want. It has been adapted from a prayer in the Scottish Prayer Book, by Bishop Dowden, and is as follows:

¶ *A Prayer for the recovery of a sick person.*

ALMIGHTY and immortal God, the giver of life and health: We beseech thee to hear our prayers for this thy servant, for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

In keeping with the growth of scientific knowledge, and yet marked by simple faith in the healing power of Christ the good physician, is the prayer supplied seeking a blessing on the use of means. It has been adapted from a prayer by Bishop Jeremy Taylor, but is stated in much more concise language. (See Hele's *Devotions*, p. 132.)

¶ *A Prayer for a blessing on the use of means.*

O LORD Jesu Christ, thou great Physician: Look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to *him* in *his* sickness; bless all the means used for *his* recovery; stretch forth thy hand and, if it be thy will, restore *him* to health and strength, that *he* may live to praise thee for thy goodness and thy grace; to the glory of thy holy Name. *Amen.*

The prayer that follows is one of which many a pastor has long recognized the need in his parochial experience. It voices one of the richest gains of the spiritual life, which found expression in such hymns as that by Charlotte Elliott, "Thy will be done," but which was apparently not recognized in the liturgy of the Church. It has for the basis of its thought, a prayer from the gifted pen of Bishop Cosin. The prayer as adapted is more impersonal, but loses nothing of its force. (See Cosin, p. 363.)

¶ *A Prayer for submission to the will of God.*

O GOD our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that, whether living or dying, *he* may be thine; for his sake who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

The present writer, who had prepared the report on the Order for the Visitation of the Sick, had suggested a Litany in the way of enrichment of the service, but the revisers did not accept his proposal. They took the view that a better plan would be to provide a greater variety of prayers,

with an enlarged outlook on the subject under review. A number of additions were therefore made.

It has been felt by many of the Clergy with large parochial experience that the spirit of thanksgiving is sadly lacking in the Order for the Visitation of the Sick. We pray for blessings of every kind, temporal as well as spiritual, but how seldom we give thanks! It is easy of course to answer with a show of truth that the General Thanksgiving meets every need in our varied life. There is still, however, a touch lacking, and this is given by the addition of a Thanksgiving at the beginning of a recovery. It is adapted from the Irish Prayer Book, under the title "A Prayer for a sick person when his sickness has been mercifully assuaged." It is as follows:

¶ *A Thanksgiving for the beginning of a recovery.*

ALMIGHTY God, who bringest down to the grave and bringest up again: We give thee humble thanks for thy great mercy vouchsafed to this our *brother*. Blessed be thy Name that thou hast remembered *him* in *his* sickness, and hast sent *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*, and grant *him* such a measure of thy grace, that being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may give thanks unto thee in thy holy House, and spend the rest of *his* life in thy faith and fear; through Jesus Christ our Lord. *Amen.*

The service would hardly be complete without provision for the most important event in family life, the birth of a child. It was a happy thought of Bishop Farthing of Montreal to introduce a prayer here for the double purpose of thanksgiving and supplication. It meets an instinctive feeling in Christian hearts of the need of recognition at such a time of God's providential care.

¶ *For a woman after Childbirth.*

ALMIGHTY and most merciful Father, we give thee humble and hearty thanks for that thou hast preserved thy servant through

her time of trial, and hast caused her to rejoice in the gift of a child. Continue, we beseech thee, thy goodness to her; restore her to health and strength; and give her grace so to train this child for thee, that together they may attain everlasting life; through Jesus Christ our Lord. *Amen.*

There is a new feature of great practical value at the close of this service. It will be found especially useful to young clergymen at the beginning of their ministry; and will doubtless be largely used by the laity in times of sickness. The Clergy have access to various manuals which serve as guides in their pastoral work. But many of the laity are at a loss just where to look in the Bible and Prayer Book for helpful portions of Scripture, and suitable prayers to meet their spiritual needs. The enrichment made here speaks for itself.

¶ *Note, That the prayers in this Service may be adapted by the sick person for his own private use.*

¶ *The following prayers are also suitable for use in the sick room:— the Collect in the Communion of the Sick, and the Collects appointed for the first, second and fourth Sundays in Advent, the third, fourth and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension-day, the Sunday after Ascension, Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth and twenty-first Sundays after Trinity, the Transfiguration, St Michael and All Angels, St Luke the Evangelist and All Saints' day.*

¶ *The following passages of Holy Scripture will be found suitable for use in the sick room:*

1. Confidence in God: Psalms 27, 46, 91, 121; Prov. 3, 11—26; Isaiah 26, 1—9; 40, 1—11; 40, 25 to end; Lam. 3, 22—41; St Matth. 6, 24 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St James 5, 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.
6. God's dealing with man through affliction: Job 33, 14—30; Heb. 12, 1—11.
7. Christ our example in suffering: Isaiah 53; St Matth. 26, 36—46; St Luke 23, 27—49.
8. God's call to repentance and faith: Isaiah 55.
9. The Beatitudes: St Matth. 5, 1—12.
10. Watchfulness: St Luke 12, 32—40.
11. Christ the Good Shepherd: Psalm 23; St John 10, 1—18.

12 The Resurrection Hope: St John 20, 1—18; 20, 19 to end; 2 Cor. 4, 13; 5, 1—9.
13. Redemption: Rom. 5, 1—11; 8, 18 to end; 1 St John 1, 1—9.
14. Christian Love: 1 Cor. 13.
15. Growth in Grace: Eph. 3, 13 to end; 6, 10—20; Phil. 3, 7—14.
16. Patience in Suffering: St James 5, 10 to end.
17. God's love to men: 1 St John 3, 1—7; 4, 9 to end.
18. The life of the world to come: St John 14, 1—6; Rev. 7, 9 to end; 21, 1—7; 21, 22; 22, 1—5.

The work of revision was not accomplished without much prayer and study and labour. There were often deep searchings of heart in revising ancient forms, upon which generations of Churchmen had looked with a feeling akin to veneration. It was natural that there should be differences of opinion on many questions. There were those who sought for new statements of faith and devotion, and those who clung to the old words with passionate reverence for the thought enshrined therein. It was well that such should be, for it tended to preserve the old which had been tested and tried, and yet it left room for the entrance of the new, which might well satisfy the needs of the Church in a world entering upon an era untried and unknown.

There was no finer spirit in evidence in all the days in which the revisers met together, and worked together, than that shown by Canon Scott of Quebec, who afterwards became the most famous, and one of the most beloved, of Canadian army chaplains, and who as a rule clung to the Prayer Book, as it had come to him in his childhood; but who did not hesitate to say of this special service for the sick, that it ought to be bound in a volume by itself for more general use amongst the Clergy of the Church.

THE COMMUNION OF THE SICK

This Service has been enriched in one or two particulars, trifling though these might appear to the ordinary observer, but those who have had wide experience in pastoral work will recognize that they have an importance of their own.

The first is an enlargement of the opening rubric, long enough one might think, but made a little longer by the

practical addition of the permission to use "the Collect, Epistle, and Gospel of the day, at his discretion."

The second enrichment is the permission to shorten the Service when necessity so demands. This is done by the addition of a rubric taken from the Irish Prayer Book, as follows:

> ¶ *If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer, and Blessing.*

The third is a change in the last rubric. The first rubric requires the presence of "three, or two at the least," to communicate with the sick person. The closing rubric of 1552 permitted the Minister to communicate with the sick man only in certain defined cases. The quaint adverb "alonely," which was used for "only" until 1662, indicates the meaning. The permission however was restricted to "the time of the plague, sweat, or such other like contagious time of sickness or disease." The Canadian revisers have given it a wider range of meaning, and have greatly simplified the rubric, by substituting words taken from a proposal of the Convocation of Canterbury: "When, through fear of infection."

CHAPTER XXVII

THE ORDER FOR THE BURIAL OF THE DEAD

THE service for the Burial of the Dead has been enriched in many different directions. It has been adapted also to meet the exigencies of our Canadian climate, with its many variations; and also the conditions arising out of the changed conditions of our urban life.

The first changes to be noted are in the opening rubrics. The words "by their own wilful act," are substituted for "have laid violent hands upon themselves." The second rubric is an addition, and reads as follows:

> ¶ *Note also, That when this Office is not to be used, the Priest may at the grave read the Sentences beginning* Man that is born, *followed by the Lesser Litany, the Lord's Prayer, one or more Collects from this Book at his discretion, and* The grace of our Lord *etc.*

The intention is obvious. It is to provide some form of service at burials where the full service of the Church cannot be used. This provision will meet the heart-breaking difficulty which parents have had to face, when through no fault of their own, no service was used over their children who had died unbaptized. And equally trying to the mourner are the cases dealt with in the opening rubric. There were Clergy of the Church who felt that they must obey the actual letter of the law, and who saw no way of bringing comfort to distressed minds by using some suitable portion of the service, or by selecting some Collects "from this Book." Now we possess rubrical authority for the use of some service, and suggestions are made as to its general character.

The report on this office was made by the Rev. Dr Dyson Hague, who had not only taught liturgics for many years

but had also enjoyed a large parochial experience. His recommendations were very valuable indeed.

The second sentence, which was introduced on the suggestion of the Rev. Dr Dyson Hague, from the Report of the American Revisers, is peculiarly appropriate, and one may well wonder why it did not find a place long ago by its inherent value. There is perhaps no text more suitable for such a purpose in the whole range of inspiration.

> LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St John* 14, 1, 2.

The familiar words from Job, at once a magnificent statement of undying faith, and a prophecy, perhaps all unconscious, of Christ and of His victory over death, become the third Sentence; but the Sentence formerly used is shortened by the deletion of the words "And though after my skin...another."

In the 90th Psalm, *v.* 12, "O teach us," was changed, on the suggestion of Archdeacon Cody, to "So teach us," thus following the use of the Psalter.

The addition of the 23rd Psalm, for use at funeral services for Children, will be found a most useful enrichment. The necessary rubric follows the 90th Psalm.

> ¶ *At the burial of baptized children of tender years, it is permitted to substitute for the appointed Psalms, this Psalm following.*
>
> *Dominus regit me.* Psalm 23.

In the same connection a rubric is inserted following the lesson to this effect:

> ¶ *At the burial of baptized children of tender years, it is permitted to substitute for the appointed Lesson one or both of the following:*
>
> St Matth. 18. 1—6, 10.
>
> 1 Thess. 4. 13.

At the conclusion of the Lesson permission is given for the use of the Apostles' Creed, suggested by the Provincial

Synod of British Columbia, and introduced on the motion of Principal Waller, under the following rubrical direction:

¶ *Then may be said or sung the Apostles' Creed, by the Minister and the people standing.*

The rubric of 1662 was prepared on the assumption that the burial ground was contiguous to the Church. Our modern conditions have seen great changes in that particular. And in Canada there are weather conditions which must be considered in certain parts of the Dominion, especially in the winter season. The insertion of the following rubric has therefore a distinct value.

¶ *The Priest may here, at his discretion, conclude that part of the service which is held in the Church by the use of the Lesser Litany, the Lord's Prayer, and one or more of the prayers which follow.*

In the Words of Committal, exception has often been taken to the words "Our vile body," which are a quotation from the Authorized Version of St Paul's statement (Phil. 3. 21). Bishop Lightfoot, for instance, pointed out that "The English translation 'our vile body' seems to countenance the Stoic contempt of the body, or Manichean asceticism of which there is no tinge in the original." And the story told of the dying hours of Archbishop Whately illustrates, perhaps better than anything else, the objection to the use of the words. The Archbishop's chaplain read to him, among other portions of the Scriptures, the words used here, only to find himself interrupted by the remark, "No, the body of our humiliation, not our vile body. Read it in the Greek. He never called God's works vile." The Canadian revisers, however, did not accept the suggestion of the Revised Version, the body of our humiliation, which they thought was cumbersome, but simply substituted the word "corruptible" for "vile," thus retaining the rhythm of the sentence, and making a natural antithesis with the reference to "his glorious body."

The Words of Committal in the Forms of Prayer to be used at Sea, have been placed here for convenient reference, with the appropriate rubric:

¶ *At the burial of the dead at Sea.*

The provision made for the funeral service for young children rendered it desirable to provide a suitable alternative for the Anthem of Consolation, "I heard a voice from Heaven." The words of the Lord Jesus to His disciples were naturally taken as the most appropriate and fitting. They appear under the rubric,

¶ *Or, at the burial of baptized children of tender years,*

JESUS said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

The prayer of faith and hope, which voices the soul's longing for the speedy coming of God's kingdom, has long contained a thanksgiving which, while scriptural and proper, made a severe demand upon hearts bowed down with grief in the midst of the most trying loss that life can know: "We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world." It was thought wise to give the thanksgiving another form. It now reads, "We praise and magnify thy holy Name for all thy servants who have finished their course and kept the faith." This suggestion, which came from the Bishop of Huron (Dr Williams), received the unanimous approval of General Synod.

The Grace, which only found a place in our Prayer Book in 1662, has now an alternative provided, modern exigencies often dividing the service into two parts, and indeed in Canada there are often three services—in the home, in the Church and in the cemetery. The addition of Hebrews 13. 20, 21, is a distinct and most valuable enrichment. It follows the Grace.

¶ *Or this,*

THE God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

An explanatory rubric follows, giving large liberty to the Clergy, in cases where weather conditions make it the part of wisdom to use the whole service in the Church, reserving the Committal for the grave. This will be understood the better in the light of the fact that in certain portions of Canada it is practically impossible to consign bodies to the ground during the severe winter months.

¶ *Note, That where necessity so requires, it shall be lawful to say the whole of this service in the Church: provided that the words* Forasmuch as it hath pleased Almighty God *etc. shall always be said at the grave.*

The necessity for wise adaptation and appropriate enrichment was possibly more urgently felt in connection with the use of the Burial service than any other portion of the Prayer Book. A large number of prayers suitable for the varying conditions which arise have been added, under the following rubric:

¶ *Additional prayers, to be used at the discretion of the Priest.*

The first addition is a portion of the prayer for the Church Militant. There is nothing more beautiful, nothing half so rich in consolatory power, in the wide range of liturgics. It not only breathes the spirit of condolence but moves up to the high plane of praise and blessing, where it lives in hope undying, midst thoughts that wander through eternity.

> ALMIGHTY and everliving God, we most humbly beseech thee of thy goodness to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The second addition is of great value, for it expresses a natural and at the same time a most Christian and proper desire for blessing upon those who are in sore and sad be-

reavement. If our noble burial service lacked anything it was just this note of human sympathy, with its touching appeal for God's infinite compassion and gracious consolation. The prayer is taken from the Scottish Book, and was composed by Bishop Dowden. Our Revisers have deleted two words, which followed "Lazarus," and described him, "his friend." Bishop Maclean gives a very interesting historical touch, in writing of the authorship of the prayer: "It was used, almost for the first time at his funeral."

> O HEAVENLY Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus: Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

The third addition is the Collect for Easter Even, which has an appropriateness of its own, and which is a revision of one in the Scottish Liturgy, often ascribed to Archbishop Laud.

The fourth addition is the Collect for All Saints' Day. It is a fitting commemoration of all "the faithful departed."

The fifth addition is a singularly rich and beautiful prayer from the American Prayer Book. The American revisers placed the prayer in the Visitation of the Sick. We have given it a more appropriate position, where it stands, not so much for use by the individual, but as a part of public worship. It is one of the finest productions of the Irish Bishop Jeremy Taylor, who has been called the modern Chrysostom, and whose style, Marcus Dods said, had "all the majesty and stately elaboration and musical rhythm of Milton's finest prose." It lifts the mind to a very high plane of thought, and is expressed in moving and noble terms.

> O GOD, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of

the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholick Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with all men. Grant this we beseech thee through Jesus Christ our Lord. *Amen.*

Provision is then made for the burial of children, under the following rubric:

¶ *At the burial of baptized children the following Collects may be used.*

Three collects are given for use on such occasions, meeting in a most practical way a need that has been long felt. The first is the Collect for The Innocents' Day, which has for centuries been associated with child life, and which is in such accord with the spirit of Christ. The two collects that follow, which were composed by Bishop Dowden, are taken from the Scottish Book, and are admirably suited for such services.

O HEAVENLY Father, whose face the angels of the little ones do always behold in heaven: Grant us stedfastly to believe that this little child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Epistle which has been provided is 1 Thess. 4. 13 to end. The Gospel is St John 6. 37–40, or St John 11. 21–27.

CHAPTER XXVIII

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH COMMONLY CALLED THE CHURCHING OF WOMEN

THERE are not many changes made in this service. The chief one is indicated by the character of the type in the title itself. The main stress is laid upon thanksgiving. The emphasis is now placed upon the first part of the heading, rather than, as in the Prayer Book since 1552, upon the last.

The service is undoubtedly primitive in its origin, and based upon the Old Testament rite of Purification. It is not, however, intended to be a ceremonial suggesting the removal of any defilement through child-birth. As a matter of fact, nothing is said about purification in the service itself. Its sole note is that of thanksgiving. Its propriety arises from the sense of the gratitude which is due to Almighty God for the gifts of His love, and the gracious care of His good providence.

Why then, if this be true, has the service fallen into such general disuse in the Canadian Church? There are parishes in which it is never used, and it would not be far from the truth to say that it never has been used; and no attempt is made, even by way of suggestion, much less by definite instruction, to make the service a part of our normal Church life. There are parishes on the other hand, few in number, in which this service has a place of honour. It will be found, however, that as a rule those who ask for it are either from the mother land, or from the neighbouring dominion of Newfoundland. The Church people of Newfoundland prize this service very highly.

There was a slight revision made in the Introduction, viz. the substitution of the words "to preserve" for "hath preserved," a change which rectified the grammar.

There is one act of revision, shall we say of amendment, to be especially noted. It is the deletion of a portion of a verse in the 116th Psalm. The Psalm as printed differed from the Psalm as in the Psalter. The first clause of the fourth verse is put in the past tense, and verses 13–15 are practically omitted, as applicable only to the other sex. The omission of the passage "I said in my haste" is only carrying further a process of omission already practised. The American Prayer Book gives a still shorter series of verses from this Psalm.

The slight amendment which was made in the prayer of thanksgiving commends itself at once as a distinct improvement in the language of the prayer, and as being more in keeping with the subject matter. It is the substitution of "preserve" for "deliver" and of "in" for "from." For even the most advanced medical science can hardly say that the mother has been delivered from the pain and peril of child-birth, but faith is able to declare that in the midst of it all, the Almighty Father has preserved his servant.

There was one enrichment made to the service itself, and that was the addition of an appropriate ending, as in the Irish Book:

¶ *Then shall the Priest say,*

THE Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

CHAPTER XXIX

A COMMINATION OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS WITH CERTAIN PRAYERS TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT

THERE was a very general feeling throughout the Church that, of all the services in the Prayer Book, the Commination Service stood most in need of revision. There were not a few who desired that it should be re-written, and its character completely changed. They would have welcomed the service in the American Prayer Book, "A Penitential Office for Ash Wednesday." But the instructions given by General Synod forbad any departure from the text which might possibly indicate a change of principle.

The service was therefore kept in its original form, and only such changes made as would tend to prevent misunderstanding.

The first alteration is in the opening line of the second paragraph, where the word "proper" is substituted for "the said" discipline. The reference is to what is called "the godly" discipline in the primitive Church. The objection has been raised that this discipline dates only from about the ninth century, and that its restoration is not greatly to be desired. The substitution of the word "proper" widens the outlook, and suggests the discipline of the early Church, and not any aftergrowth of a superstitious character.

The second change is a conscientious effort to remove the long-standing grievance and rather far-fetched objection that the members of the Church meet together to curse their

neighbours in a Commination or a Threatening. The alternative title has always of course been the answer. It is not personal to the individual, but a "Denouncing of God's Anger and Judgements against Sinners." What is read is not man's curse, but "the general sentences of God's cursing against impenitent sinners" taken from the Divine Word. However, the use of the word "Cursed" here appears to mislead many people. It has a sinister sound to their ears, which leads them either to take no part in the service, or to eschew it altogether. The Canadian revisers therefore felt that it would be wise to substitute another word which, although equivalent in meaning, was yet free from the connotations connected with "Cursed." It appeared to them a happy solution of the difficulty when Archdeacon Paterson-Smyth suggested the term "The wrath of God." The words gained general approval, if not quite universal acceptance.

It became necessary then to alter several terms in the second paragraph of the Address to the Congregation. The word "wrath" is substituted for "cursing," in the statement "the general sentences of God's cursing against impenitent sinners." The closing words of the paragraph are altered to read "fleeing from such vices, against which ye affirm with your own mouths the wrath of God to be revealed," by the substitution of "against" for the word "for," of "wrath" for "curse," and of "revealed" for "due."

The Ten Denunciations are amended to read "The wrath of God is upon" or "upon him," instead of "Cursed." The seventh denunciation is altered to read "The wrath of God is upon him that committeth adultery," instead of "Cursed is he that lieth with his neighbour's wife." The tenth denunciation is amended by the omission of "and adulterers" after "fornicators," as the seventh dealt with the subject; and by the addition of "blasphemers," following "slanderers."

The application and exhortation, which follow, remain unchanged, but the Scriptural references as given in the Book Annexed are restored to their proper place in

the margin. The effect of these changes does not in the least alter the character of the service as a solemn protest against the tendency in our own age, as perhaps in every age, to make light of sin. The folly of making "a mock at" sin, the Fathers described as the lowest degree of sin.

The whole conception of the "wrath of God" has been most accurately expressed, and most succinctly stated, by Bishop Martensen. It may be useful to quote it in this connection. "The expression, the 'wrath of God,' simply embodies this truth, that the relations of God's love to the world are unsatisfied, unfulfilled. The expression is not merely anthropopathic, it is an appropriate description of the Divine pathos necessarily involved in the conception of a revelation of love restrained, hindered, and stayed through unrighteousness. For this wrath is holy love itself, feeling itself so far hindered, because they whom it would have received into its fellowship have turned away from its blessed influence. This restrained manifestation of love, which in one aspect of it may be designated wrath, in another aspect is called 'grief' in the Holy Spirit of love—wrath is thus turned into compassion."

CHAPTER XXX

THE PSALMS OF DAVID

THE familiar title, and the position of the Psalms in the book, remain unchanged. The title would seem to imply that David is the author of all the Psalms, but of course this is not the intention. Canon Dalton, in his edition of the Prayer Book containing "Proposals and Suggestions," places the Psalter immediately after Morning Prayer, and reduces the title to "The Psalms." This goes beyond the American and Irish Books. The difficulty of an inaccurate title was evidently before the minds of the revisers of these two books, but they hardly met it by going back to the title-page of the Book itself, "The Psalter or Psalms of David."

The Psalter has not been revised. There are a few changes in the direction of clearness. The sub-committee on the Psalter, under the chairmanship of Canon Allnatt, and composed of Bishop Pinkham, Archbishop Du Vernet, Dean (afterwards Bishop) Doull, Principal Lloyd, Canons Craig and Sutherland, Chancellor Martin, and Mr H. B. Schofield, did much valuable work. This sub-committee, however, hesitated to take action in the direction of the re-translation of Psalms concerning which difficulties had been felt. They thought that the Canadian Church should not take the initiative, and that the safest course would be to wait for action on the part of the Mother Church. Professor Driver, writing in regard to obsolete terms in the Psalter, and of words which had somewhat changed their meaning, has so well expressed their view, that I venture to quote his words. He said that those who love, and habitually use, the Prayer Book Psalter have a claim to be able to learn from it more than they do

of the sense of the original; and he advocated a gentle and conservative revision which, while jealously guarding its unrivalled beauties of rhythm and diction, would bring out more clearly the thought in the Hebrew.

The feeling that certain of the Psalms, on account of their subject matter, especially such as are of an imprecatory character, do not lend themselves readily for use in a devotional service, nor tend to edification, had developed so much that it had to be considered in connection with any revision of the Prayer Book. It is probably true that it was greatly lessened by the experience gained during the Great War. The strong feeling that swayed the mind of the Psalmist was then, perhaps, understood much better than in the piping time of peace. The question which arises will, however, keep coming to the front. And it is interesting to remember in this connection that the modern Jewish Prayer Book does not contain any of the so-called imprecatory Psalms.

The Canadian revisers would not exclude any of the Psalms from the services of the Church. And for good reason. For more than caution, more than any earthly wisdom, is needed in dealing with the only devotional hymns and spiritual songs which, as Gladstone pointed out, "we are authorised directly to associate with Divine Inspiration." This view, however, does not exclude one from believing that some Psalms are of richer spiritual value than others. The Christian consciousness recognizes that the nearer a Psalm is to the spirit of Christ, or the more it is concerned with His person and mission, the more valuable it is in public worship or private devotion. This has been met along practical lines, without reflecting upon any particular Psalm, by the permission to use at certain times, under certain restrictions, sixteen selections of Psalms. The Bishop of Columbia (Dr Schofield), with great persistence, urged on every possible occasion the adoption of selections of Psalms, and finally carried his point. The Selections were made by a Committee of which Canon Plumptre was chairman, and he moved their adoption.

SELECTIONS OF PSALMS

Any of the following Selections may be used on the thirty-first day of the month, or on any other day for sufficient cause with the approval of the Ordinary, save only on those days for which Proper Psalms are appointed.

I., Psalms 1, 3 and 4. II., Psalms 15, 16 and 23. III., Psalms 19 and 20. IV., Psalms 27 and 29. V., Psalms 42 and 46. VI., Psalms 61 and 62. VII., Psalms 67 and 72. VIII., Psalms 84 and 85. IX., Psalms 91 and 96. X., Psalms 101 and 103. XI., Psalms 111, 112 and 113. XII., Psalm 119. 89–112. XIII., Psalms 139 and 143. XIV., Psalms 126, 127 and 130. XV., Psalms 145 and 146. XVI., Psalms 148, 149 and 150.

PSALMS THAT MAY BE USED IN HOLY WEEK

on the days for which Proper Psalms are not appointed

Psalms 41, 51, 71, 74, 94, 116, 120, 130, 141, 142.

There has always been this hesitation to touch the language of the Prayer Book version of the Psalms, from the day it came from the master hand of Coverdale. He must have been a true poet himself, touched with the fire of heaven, and with a mind attuned to celestial melody. The fruit of his labour is seen in a body of devotional thought of incomparable beauty. He has put in our noble English tongue the most exquisite spiritual songs from the well-spring of psalmody divine. There sing the sweet songsters of joy and peace and comfort, and while the voice of melody is never silent, there also is heard the bugle call to highest endeavour, the word of exhortation to nobler living, as well as the consolatory note for the broken and contrite spirit. And yet, while the music rises high as the vaulted heaven, it moves through the alleys and lanes and streets of human life, through hill and dale as well, meeting human need in all the ages of mankind.

The treasure is in an earthen vessel, but the vessel has become so beautiful, so rich and gracious in its adornment, that it is guarded as by a jealous eye. The result is that the most radical hand is stayed by the feeling that it must move with the utmost caution. Sir Edward Clarke, writing in a most devout spirit, urges the English revisers carefully and indeed reverently to remove certain defects, some of translation, some of expression, which obscure the meaning of certain Psalms, and lessen the pleasure and advantage not only of their use in the public service, but also in private and family devotions. A sub-committee, of which Dr Abbott-

Smith was chairman, presented just such a selection as Sir Edward Clarke desires. It was drawn, in the main, from the *Prayer Book Psalter Revised*, the report of a committee appointed by the Archbishop of Canterbury, of which the Bishop of Chester (Dr Jayne) was chairman (S.P.C.K. 1916). But no action was taken by the General Committee.

It can hardly be said that there are any changes made in the text. The spelling has been altered in the first verse of the 99th Psalm, and the word "unpatient," which the Cambridge University Press had consistently used from the Book Annexed, becomes "impatient." The same change is made in the 139th Psalm, *v.* 15, where the word "unperfect" in the Book Annexed, becomes "imperfect." This is merely a concession to modern methods of spelling. There is no change in the sense. It is interesting to notice that the spelling "unperfect" is also found in the authorized version. It is sometimes forgotten that our language is the poorer by giving up archaic forms which may have lost their vogue for a time. We still retain *unquiet* and *unmoveable*.

We have adopted a new method of dealing with the headings at the top of each page, furnishing for information the day and the number of the Psalm. The simple rule had been followed in many Prayer Books that the headline should refer entirely to that Psalm or any part of it which happens to occupy the very top of the page. The same rule was adopted in regard to use of "Morn." or "Even." In the Canadian Book the reference will be made, in the hope that it will help the officiating minister and the congregation to find the place more quickly, to the beginning of Morning or Evening Prayer on that particular page, quite regardless of the particular part of the page at which it may begin. And the first Psalm of Morning or Evening Prayer, as the case may be, will hold the place of honour. On page 575, a good illustration of this practice will be found, and its merits and demerits will be seen at a glance.

CHAPTER XXXI

THE CONCLUDING SERVICES

FORMS OF PRAYER TO BE USED AT SEA

THE Forms of Prayer to be used at Sea are so time-honoured that they will bear, and indeed need, no revision. But we have an imperial spirit in the Church in Canada, a wide outlook, and a boundless vision. The sailors of his Majesty's Navy have been well content to pray: "that the inhabitants of our Island may in peace and quietness serve thee our God," in the terms as they probably came from Bishop Sanderson; with perhaps a reminiscence of their Shakespeare at the back of their minds:

> "This royal throne of kings, this sceptred isle,
> This blessed plot, this earth, this realm, this England."

But Canada is a vast Dominion, with the largest sea front of any nation, and with an ambition to have her ships on every sea, and "our Island" is too insular a term for her sons. We have therefore substituted for "our Island" the words "our Empire." The Irish revisers deleted the expression "our Island" as if it referred to Great Britain alone, although they might easily have read into it the Emerald Isle. We have also altered the second rubric to read: "Prayers to be used in his Majesty's Navy every day." The prayer suggested by the English revisers for use on ships other than ships of war, taken from the Irish Book, has been placed amongst the "Occasional Prayers," with a slight alteration; in the hope that it would be more frequently used, in that place, than if it appeared in a service

which is seldom heard in Church. The Committal Prayer for use at burials at sea has been transferred for the same reason to the Order for the Burial of the Dead (p. 377).

THE ORDINAL

The general title of the Ordinal has two words, "in Canada," added to it.

When the question of the Ordinal was before the General Synod in 1918, it was moved by Professor Cosgrave of Trinity University, and seconded by Principal O'Meara of Wycliffe College, "That in the Rubric immediately preceding 'The Form and Manner of Making of Deacons,' the words 'learned in the Latin tongue, and sufficiently instructed in holy Scripture,' be deleted and the following substituted therefore: 'learned in the holy Scriptures and the Doctrine and Discipline of the Church of England.'"

It was moved in amendment, by the Rev. Dr Symonds of Montreal, seconded by the Rev. Dr Cayley, "That the words 'learned' and 'sufficiently instructed' on page 661 (Edition 1915), line 5 from the bottom of the page, be transposed."

It was moved in amendment to the amendment, by Mr E. G. Henderson, seconded by Archdeacon Ingles, "That the motion of Professor Cosgrave be referred to the Joint Committee on Holy Orders."

The amendment to the amendment was lost. The amendment was carried by the Lower House, but the Upper House asked permission to withdraw from the Joint Session for the purpose of consultation on the subject before voting.

The Primate announced that the Upper House did not concur in the amendment of the Rev. Dr Symonds in reference to the change, in the preface of the Ordinal, of the requirement "learned in the Latin tongue," but suggested that the clause should read: "learned in holy Scripture, and sufficiently instructed in the Latin tongue."

Moved by the Bishop of Ottawa (Dr Roper), seconded by the Archbishop of Caledonia (Dr DuVernet):

THAT the words of the Preface to the Ordinal referring to the Latin tongue and the Holy Scriptures, etc., be altered to read as follows:

> "learned in holy Scripture, and sufficiently instructed in the Latin tongue."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The Form and Manner of Making Deacons, in addition to the enrichments made in the Litany, is altered, shall we say also enriched? in the third question to the Candidate, as follows: "Do you believe the holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation?" The answer to the question as it stood formerly, is altered to read "I do so believe."

It was moved by the Bishop of Ottawa (Dr Roper), seconded by the Bishop of Columbia (Dr Schofield):

THAT the Third Question in the Ordering of Deacons be changed to read as follows:

> Do you believe the holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation?
>
> *Answer.* I do so believe.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The second rubric after the Gospel is amended, for the sake of clarity, by the omission of the words "after the last Collect, and"; making it read:

> ¶ *The Communion ended, immediately before the Benediction shall be said these Collects following.*

This rubric is also altered, for the same reason, in the Form and Manner of Ordering of Priests.

In the Consecration of Bishops, the rubric following the

presentation of the Bishop for ordination and consecration is altered to meet the Constitution of the Church of England in Canada, as is also the Oath to the Metropolitan. They are both printed here to indicate the character of the changes made.

¶ *Then shall the Archbishop (or some other Bishop appointed by lawful commission) demand the Certificates canonically required before Consecration, and cause them to be read. And then shall be administered unto him the Oath of due obedience to his Metropolitan, as follows.*

The Oath of due obedience to the Metropolitan.

IN the Name of God, Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise to hold and maintain the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded in his holy Word, and as the Church of England in Canada hath received and set forth the same; and I do promise due obedience to the Metropolitan of *N.* and to his Successors. So help me God, through Jesus Christ.

The oath was drawn up by the Assessors of the General Synod, Chancellor Worrell and Chancellor Davidson. This oath, it will be noticed, has two clauses, whereas the former oath in the Church of England has but one.

CHAPTER XXXII

THE FORM OF SERVICE FOR DOMINION DAY AND OTHER OCCASIONS OF NATIONAL THANKSGIVING

THE General Synod, when dealing with the Draft Book of 1915 as revised and enriched, after accepting unanimously the report of the Committee, made it possible to add still further enrichments. For, on the motion of Canon Powell, seconded by Archdeacon Ingles, both Houses agreed that the Committee should be instructed to make some provision for the recognition of July 1st, Dominion Day.

The popular holiday for many years in Canada was the Queen's birthday, the 24th of May, when the good Queen Victoria first saw the light. Dominion Day, which marked the Confederation of the Canadian provinces, soon gained a place in the affections of the people, and did much by its observance to stir patriotic feeling. All the provinces did not rise to the same height at once, but as time went on it became the great national holiday.

The very name Dominion came to have a significance of its own. For its origin appealed to a fine sentiment. It appears that when the Fathers of Confederation were discussing the name that the new federation of provinces should bear, there was quite a variety of opinion amongst the members. It is said that Sir John Macdonald was strongly in favour of calling the new commonwealth, the Kingdom of Canada. But as if by inspiration, Sir Leonard Tilley most happily suggested that it should be called the Dominion of Canada, quoting most appropriately the words of the Psalmist "He shall have dominion also from sea to sea" (Psalm 72. 8). The name was well received, and although in its geographical sense it did not convey as wide a meaning

as in the prophecy concerning Messiah (Zech. 9. 10), which foretold the universal kingdom of Christ, embracing all the nations of the earth; yet the wide sweep of the Dominion, which soon covered the vast territories from the Atlantic to the Pacific, made it an appropriate and a significant term.

The Form of Service provided is suitable not only for Dominion Day, but also for any great national occasion. The point to be emphasized is that it is National in character, and is quite different in conception and plan from our Harvest Thanksgiving Service.

It is an interesting fact, which gives an historical setting to the Service, that it was first compiled by the Bishop of Huron (Dr Williams) for official use in his Diocese, on Dominion Day, 1st July 1917, the day that marked the Jubilee of Confederation, 1867–1917.

The Service proceeds upon the familiar lines of Morning and Evening Prayer, and provides for the due celebration of the Holy Communion. Provision is made for Proper Psalms, Special Lessons, and a Collect with an appropriate Epistle and Gospel, as follows:

Proper Psalms.

Morning Prayer: Psalm 72.
Evening Prayer: Psalms 46, 150.

Special Lessons.

Morning Prayer. First Lesson: Deut. 8; *or Josh.* 24, 14—25.
Second Lesson: 1 *Tim.* 2, 1—8; *or St Matth.* 25, 14—30.
Evening Prayer. First Lesson: Deut. 6, 1—15; *or* 28, 1—14.
Second Lesson: Rom. 13, 1—10.

¶ *The Collect of the day shall be that appointed for the Seventh Sunday after Trinity.*

The Epistle: 1 *Peter* 2, 1—16.

The Gospel: St Matth. 22, 16—21.

¶ *After the Third Collect the Order shall be as follows:*

PRAYERS

¶ *The State Prayer beginning* O Lord God Almighty, *page* 17.

¶ *For the People of the Dominion.*

ALMIGHTY God, who didst lead our fathers into this land, and set their feet in a large room: Give thy grace, we beseech thee, to us their children, that we may approve ourselves a people mindful of thy favour, and

glad to do thy will. Bless our Dominion with honourable industry, sound learning, and pure manners. Save us from lawlessness and discord, pride and arrogance, and fashion into one godly people the multitude brought hither out of many kindreds and tongues. Give to all the spirit of service, and love, and mutual forbearance. In prosperity make us thankful unto thee, and in the day of trouble suffer not our trust in thee to fail. So that, loving thee above all things, we may fulfil thy gracious purpose in this land; through Jesus Christ our Lord. *Amen.*

It is in this noble prayer, after we have sought blessing in the State Prayer upon the King and all in authority under him, that we turn to God in supplication for the people of the whole Dominion. The prayer has the moving quality, the clearness of ideas, the correct balance, the dignity of expression, which marks the liturgical work of the Bishop of Huron (Dr Williams). The prayer is an adaptation of one long in use in the American Church, which was authorized for use in the five New York Dioceses in 1896, and published in *Prayers for Priest and People,* by John Wright, D.D., St Paul, Minn., 1898. It is usually and probably with good reason, ascribed to Bishop Frederic D. Huntington, of Central New York. It has been much altered, and there is reason to believe that some of the amendments were made with the Bishop's own hand. In its original form the prayer read as follows:

O ALMIGHTY Lord, Who fashionest the hearts of men and considerest all their works; Grant, we beseech Thee, to us and to all the people of this land, the spirit of obedience to Thy commandments; that, walking humbly in Thy fear, we may, under Thy mighty protection, continue to dwell in righteousness and peace. Defend our liberties; preserve our unity; save us from lawlessness, dishonesty and violence; from discord and confusion; from pride and arrogance,

and from every evil way. Continue Thy goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted, unimpaired, to the generations to come; that all nations of the earth may know that Thou, O Lord, art our Saviour and mighty Deliverer and our King for ever. Grant this, we beseech Thee, through Jesus Christ our Lord. *Amen.*

The form proposed by the Joint Commission on the American Prayer Book, appointed by the General Convention, 1913, is as follows:

FOR OUR COUNTRY

ALMIGHTY God, who hast given us this good land for an heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour, glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties; preserve our unity; fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, to the end that there be justice and peace at home, and that through obedience to thy law we show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; through Jesus Christ our Lord. *Amen.* (Report, p. 30.)

The form adopted in Canada has already been given.

We pass quickly in this service from prayer to thanksgiving. Thanksgiving, as we have noted elsewhere, is an Anglican quality of very great liturgical value. And if any people in the world have special cause for praise and thanksgiving it is the people of Canada.

THANKSGIVINGS

¶ *For our Goodly Heritage.*

ALMIGHTY and merciful God, who in thy wisdom dost divide to the nations their inheritance: We yield thee hearty thanks for thy loving kindness in appointing this good land to be our dwelling place among the children of men; for the wealth and glory of its plains and mountains, its fruitful fields and teeming waters; for the precious things of heaven, the dew, the sunshine, snow and rain in their season, and the precious things of the earth and the fulness thereof; for a land wherein there is bread without scarceness. For all this, and the opportunities thus vouchsafed to us, we bless thee and magnify thy Name. And, we pray thee, grant us grace so to sanctify thee in our heritage that the world may know that thou art our God for ever and ever; through Jesus Christ our Lord. *Amen.*

This is from the pen of the Bishop of Huron (Dr Williams), who in his characteristic way states that it was composed entirely by himself with the help of the Bible. What more could be said! it is from the pure fount of the divine Word.

The next prayer has a very large element of thanksgiving. It abounds with the spirit of praise. It acknowledges the goodness of God, who by His guiding hand brought together diverse and scattered communities of people, and fused them into a united Dominion. It breathes the spirit of pure loyalty, and is inspired by a strong feeling of patriotism. It was just this high note, which our beloved Church has ever struck, which led so many of her sons, in numbers greater than those of any other communion, to spring to arms in the hour of peril, when justice, and righteousness, and truth were at stake. The prayer is almost a battle call, and one can hear amidst its cadences, one flag—one fleet—one throne. It is also the work of the Bishop of Huron (Dr Williams), with some emendations which were made in the committee stage.

¶ *For Confederation.*

O GOD, the fountain of all wisdom, we bless and praise thy holy Name that thou didst move our rulers and statesmen to bring together under one government the scattered communities of our Empire on this continent, and to unite them into one Dominion from sea to sea; and we humbly beseech thee to give us grace so to serve thee that the heritage received from our fathers may be preserved in our time, and handed down unimpaired to our children; and grant that from generation to generation we may remain a people united and loyal to the Throne and Empire; through Jesus Christ our Lord. *Amen.*

The prayer for God's General Blessings is not without this same note of thanksgiving. It was taken from a Form of Prayers issued by the Archbishop of Algoma (Dr Thorneloe) on the Jubilee of Confederation, 1st July 1917. It was written by the Archbishop (Dr Thorneloe), and is peculiarly appropriate to our Canadian conditions. It was also used in Algoma in connection with the Commemoration of Peace.

¶ *For God's General Blessings.*

O LORD God Almighty, Supreme Ruler of Nations, without whom no people can be great: We thank thee for the progress and prosperity vouchsafed to this Dominion, and for the countless blessings, temporal and spiritual, bestowed upon its people. Make us, we beseech thee, more sensible of thy goodness, and of our responsibility as stewards of thy gifts; and grant us such virtue and true religion that by our works, and by our lives, thy holy Name may be for ever glorified; through Jesus Christ our Lord. *Amen.*

Our thoughts, however, must take a wider sweep. The Dominion has been the subject of praise and prayer. We are Canadians, thankful for the place God has given us, conscious of our citizenship in our free and glorious land;

but we cannot be forgetful of the Mother country; nor unmindful of the other portions of the Empire, bound with us in a common loyalty, swayed by the same great traditions, and called to the same tasks of imperial service.

We therefore desire to remember our stewardship, and to realise more thoroughly our responsibility. God has given us much light, and we want this light to shine among men to His glory. The prayer for the Empire is therefore in the truest sense a missionary prayer, for only by missionary enterprise can our obligations be fulfilled. This prayer is also from the pen of the Bishop of Huron (Dr Williams), amended in some particulars by the Committee.

¶ *For the Empire.*

O LORD God of Hosts, who dost order all the kingdoms of the world according to thy good pleasure: We give thee humble thanks for thy favour and goodness to our Motherland and all the whole Empire; for upholding us with thy mighty arm in all the ways by which from age to age thou hast led us; for granting unto us opportunities of service in many lands; and enabling us to extend thy kingdom amongst peoples that have not known thee, even unto the uttermost part of the earth. And we beseech thee to continue thy loving kindness to us that, united, free, and mindful of our stewardship, we may through thy grace so fulfil thy purpose, that our Empire may be a witness to thee among the kingdoms of the world, to the advancement of thy glory, and the good of all mankind; through Jesus Christ our Lord. *Amen.*

The Service then continues along Prayer Book lines, governed by the two rubrics which follow:

¶ *At the discretion of the Minister, the General Thanksgiving may be used.*

¶ *Then shall follow the Prayer of St Chrysostom, and* The grace of our Lord *etc.*

CHAPTER XXXIII

AN ORDER OF SERVICE FOR CHILDREN

THE duty of the Church to the child life of the Church, although emphasized by our formularies, always runs the risk of being neglected. It is often taken as a mere matter of course. And it is perhaps true that the great majority of thinkers devote their energies to adult problems. They are pressing enough in every age. It is, however, but the veriest truism to say that the Church neglects the little children at her peril. For the future is in their hands.

In Canada we have an added responsibility, arising out of the fact that in some of our Provinces there is little religious teaching and training in our public schools. This gives the Sunday School a unique position in our Church life and work. It becomes in reality, what it is sometimes called figuratively, the nursery of the Church. Our position should lead to parental training, and the development of religious culture in the home life.

We are only beginning to realise the importance of religious training from earliest infancy. The ordinary mother imagines that she must await the development of the infant mind, until the child, as she supposes, is able to understand. But educationists now accept Froebel's dictum that a child's religious training begins quite naturally with the beginning of his life. The earliest period of all is perhaps quite beyond the power of the Church to influence to any great degree. But the Church should certainly seize the earliest opportunity for teaching and training in the things of Christ. The stage of development, when the mind is plastic, and most susceptible to religious impressions, should not be allowed to pass by unused.

It is now the custom, in some churches, to give a short

address to the children at the morning service. And in a few parishes an attempt has been made to have a children's church, with its own service, and in some cases with regular church officials, chosen from the children themselves.

The Canadian revisers have added to the special services "An Order of Service for Children." This service may be used at any time at the discretion of the officiating clergyman. It was only provided after the most careful consideration, and when it was felt that it was the desire of the whole Church that some such provision should be made. It was not in the Revision of 1915. Nor, for that matter, were there any prayers for children or for Sunday Schools in the book. The growth of the sentiment in favour of a special service of this character was slow. For at the General Synod of 1915 Dean Schofield, of Victoria on the Pacific, had moved, seconded by Dean Llwyd, of Halifax on the Atlantic, that the Memorial of the Sunday School Commission, asking for the inclusion of certain prayers suggested by the Commission, should be granted. The Lower House voted in favour of the resolution, but the Upper House did not vote concurrence. At a later stage this Memorial, and the report of a special committee on the subject of the prayers suggested, were referred to the Committee on Prayer Book Revision, Adaptation and Enrichment.

The whole subject was a matter of much concern and thought to the Committee. The various proposals were all examined in the most careful manner. The Committee drew up a Service for Children and presented it to the General Synod of 1918. It was modelled upon Morning and Evening Prayer, and to save space a mere skeleton was printed, somewhat in this wise: *Then shall follow*: The General Confession, The Lord's Prayer, The Versicles and Gloria, A Selected Psalm, The Lesson, A Canticle, The Creed. *Then shall follow*: A Sermon, or Address, or Catechizing. The Offertory. *Then shall follow: the Collect of the Day, and two or more other prayers, to be taken from elsewhere in this Book or from these following*, etc., etc.

When this Form appeared in print, in the Report of the

Committee to General Synod, the Sunday School Commission took instant action. The Commission met just prior to the meeting of General Synod, and appointed a Committee consisting of the Bishops of Ottawa (Dr Roper) and Toronto (Dr Sweeny), Canon Rexford (Convener), Canon McKim, Archdeacon Burgett, Rev. J. S. Broughall, Rev. Dyson Hague, Rev. R. A. Hiltz, Mr James Nicholson and Mr F. H. Gisborne.

This Committee prepared a form of service of their own, had it printed, and then circulated it among the members of General Synod. The result was that there were two rival forms before the General Synod, the only instance of the kind during the period of revision. The Form proposed by the Sunday School Commission was moved by Canon Rexford, seconded by Canon Horsey, and, after amendment and alterations made in conference, was finally accepted in the main, and became "An Order of Service for Children." In the end the spirit of harmony prevailed, and we can only hope that the multitude of counsellors brought a richer store of wisdom, of which the Church has had the benefit. For the first time a service of this character appears in a Prayer Book of the Anglican Communion.

When Canon Rexford began the discussion on the Order of Service for Children, the point of order was raised as to whether the Service for Children could be included in a Book intended for Common Prayer.

The Primate with his Assessors withdrew in order to consider the question. On his return the Primate informed the Synod that he had received the following from the Rev. F. E. Perrin:

Your Grace

In the suggestion to insert a "Children's Service" in the Prayer Book it seems to me that the principle of "Common" Prayer is endangered; and I propose (when the subject is next brought before the House) to ask your ruling on the question.

In order that Your Grace may not be approached unawares I beg to submit that:

1. It is the Book of Prayer "common" to the whole Church.

2. Such "common" worship is the action of the whole body of the Church.

3. That there are no services of worship for separate members or classes of the Body.

4. The principle of the Book of Prayer is that of "Common Prayer."

5. That a Service for Children transgresses this principle, and introduces a novelty, foreign to "common" prayer.

Believe me,

Yours respectfully,

F. E. PERRIN,

New Westminster.

The Primate then ruled that it cannot form part of the Book of Common Prayer, but it might be included among other Special Occasional Services at the end of the Book.

A novel method was adopted for beginning the Service. The introduction of this new feature may have the effect of arousing attention, and of stimulating the spirit of devotion.

¶ *The Minister may, at his discretion, begin the Service with the prayer following, all standing and repeating it with him.*

LORD, teach us to pray. Lord, keep our thoughts from wandering. Lord, cleanse our hearts that we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

The principle having been adopted that such special services should have appropriate introductory Sentences, two very suitable ones were selected for the purpose.

¶ *The Minister shall read one or more of these Sentences of the Scriptures that follow.*

REMEMBER now thy Creator in the days of thy youth. *Eccles.* 12. 1.

Seek ye the Lord while he may be found, call ye upon him while he is near. *Isaiah* 55. 6.

And as such special services are often held on the greater festivals of the Church, provision was made accordingly

¶ *For Sentences which may be used on Festivals and Special Occasions, see Morning or Evening Prayer.*

It was felt, and perhaps not without reason, that the utmost simplicity should be the guiding principle in framing a Confession for the use of children in this service. It was drawn up by the Committee of the Sunday School Commission. At the discretion of the Minister, the General Confession may be used.

¶ *Here shall follow this Form of Confession, or the General Confession, the Minister first saying:*

Let us kneel and humbly confess our sins to Almighty God.

O HEAVENLY Father, we confess that we have sinned greatly against thee in thought, and word, and deed, and have done that which is wrong in thy sight. We ask thee to forgive us our sins, and to give us grace always to resist temptation and to do thy holy will; for Jesus Christ's sake. Amen.

This service, in the natural course of events, will often be taken by the Sunday School superintendent, who is frequently a layman. The ancient Gelasian Collect forms a suitable prayer after the saying of the Confession. It is familiar to us from its use on the Twenty-first Sunday after Trinity.

The Absolution follows the model of the Absolution in the Communion Office, and is based on the form in the Sarum Missal. It is precatory in character.

¶ *A Prayer for Pardon.*

GRANT, we beseech thee, merciful Lord, to thy faithful children pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

¶ *The Absolution to be pronounced by the Priest alone, standing.*

ALMIGHTY God, our heavenly Father, have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer, all kneeling and repeating it with him.*

OUR Father who art in heaven, etc.

¶ *Then shall the Minister say,*

O Lord, open thou our lips.
Answer. And our mouths shall shew forth thy praise.
Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Minister. Praise ye the Lord.
Answer. The Lord's Name be praised.

The service then follows in natural order, and on such familiar lines that no comment is necessary. It may be noted in passing that the attempt to revive the good old custom of Catechizing, which has practically fallen into disuse in Canada, is both timely and wise.

¶ *Here shall follow a Psalm, and then a Lesson; after which may follow a Hymn, and a short Sermon, or Address, or Catechizing.*

¶ *Then shall be said or sung the Jubilate Deo, or one of the Canticles appointed for Morning or Evening Prayer.*

JUBILATE DEO. Psalm 100.

¶ *Then shall be said by all the Apostles' Creed.*

¶ *After the Creed the Minister shall say,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

¶ *Then shall follow the Collect of the day, and two or more other prayers to be taken from elsewhere in this book, or from these following.*

The first of the special prayers had long been in use in Canada, more especially in Ontario, where it was set forth

in a form issued by the Sunday School Committee of the Diocese of Toronto. It is not in the form issued by the Church of England Sunday School Institute. It was familiar to American Churchmen, through its use in Hutchins' *Sunday School Hymnal,* and indeed probably much earlier than the time of its publication. The American prayer is much shorter in form, and also differs in subject matter.

> O LORD God, who didst reveal thyself to thy prophet Samuel while he was yet a child: Grant unto us whom thou hast made thy children by adoption and grace, that we may above all things seek to know thee, the only true God, and Jesus Christ whom thou hast sent; and in all our learning grant us to fear and love thy holy Name; through the same our Lord Jesus Christ. *Amen.*

The same observations are applicable to the second prayer. The language of the American prayer, however, in this instance, is more in conformity with that of the prayer in our service.

> O LORD Jesu Christ, who didst sit lowly in the midst of the doctors, both hearing them and asking them questions: Be with us who are assembled in thy Name; and grant to those who teach, a right understanding of thy holy Word, and to those who learn, a readiness to hear and do thy blessed will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The third collect is framed upon the prayer issued by the Sowers' Band of the C.M.S. It was adapted for general use for children's services by the Rev. Dr R. A. Hiltz, secretary of the General Board of Religious Education, and was first used in St Matthias' Church, Halifax, N.S. It is admirably adapted for its present place and position.

HEAVENLY Father, we thank thee for loving us, and for sending thy dear Son into the world to save us from our sins. We pray to thee for all who do not know of thy love, both at home and in foreign lands. Grant that through the work of our missionaries they may be led to confess the faith of Christ crucified, and may with us become soldiers and servants in thy holy Church; through Jesus Christ our Lord. *Amen.*

The fourth prayer is an adaptation of the Collect in the Order of Confirmation. The original found a place in the Prayer Book of 1549. And it is in itself an adaptation of the Collect which preceded the Laying on of Hands in the *Consultatio* of Hermann, Archbishop of Cologne, mainly compiled by Melancthon and Bucer in 1543. In the address, as we have it in the Children's Service, the word "everliving" is changed to "everlasting."

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty: We make our humble supplications unto thee for thy favour and gracious goodness towards all teachers and scholars in our Sunday Schools. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

In the Occasional Prayers we have now a special prayer for the Sunday School work of the Church. It was not thought to be necessary to print it again in this place. But suitable reference is made to it in a rubric.

¶ *Here shall follow the special prayer for the Sunday School work of the Church* (*see page* 53), *the Service concluding with the following:*

The prayer that follows was composed by the Sunday School Committee. It may not be wholly original, but it is both simple in expression and direct in statement, as all such prayers should be.

> O GOD, our loving Father, we thank thee for all the blessings thou hast given us, and above all for our salvation through our Lord Jesus Christ. Help us to shew forth our thankfulness by trying in every thing to please thee; for the sake of the same our Saviour Jesus Christ. *Amen.*

The closing Collect was well selected. It is the last of the Collects following the Blessing, in the Holy Communion (p. 290). It was composed in 1549, and is a fruit of the Reformation. As Brightman notes, it is based upon the very language of Scripture (St John 14. 13, 14; Ps. 17. 5; 1 John 5. 14). Its clear intention is to supplement whatever has been imperfect or wanting in our devotions.

> ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked, according to thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

2 Corinthians 13.

> THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

There follows for convenience of reference a list of suggested Psalms and Lessons, which will doubtless prove of great value.

SUGGESTED PSALMS.

Psalms 1, 8, 15, 19, 23, 24, 27, 34, 46, 63, 84, 91, 103, 119 (*selected portions*), 121, 122, 127, 133, 146, 148, 150.

SUGGESTED LESSONS.

¶ Suggested Lessons: Gen. 2, 4—9; 8, 1—14; 15, 1—18; 28, 10—21; Exod. 3, 1—9; Judges 7, 9—22; 1 Sam. 3; 17, 4—10; 17, 32—53; 1 Kings 18, 1, 2, and 17—39; Dan. 3; 5; 6; St Matth. 5, 1—15; 13, 1—8; 27, 26—50; St Mark 14, 3—9; St Luke 2, 41 to end; 10, 25—36; St John 6, 1—13; 10, 1—14; 15, 1—13; Acts 9, 1—20; 16, 16—34; 1 Cor. 13; Rev. 7, 9 to end; 21, 1—3; 22, 1—5. Advent: St Matth. 25, 1—12. Christmas: St Luke 2, 1—14. Epiphany: St Matth. 2, 1—12. Lent: St Luke 4, 1—13. Palm Sunday: St Mark 11, 1—10. Good Friday: St Luke 22, 39—46; St John 19, 25—36. Easter: St John 20, 1—10; 20, 11—17; 21, 1—13; St Luke 24, 13—34. Ascension Day: Acts 1, 1—11; Whitsunday: Acts 2, 1—11. Trinity Sunday: Isaiah 6, 1—8; St Matth. 28, 16 to end.

CHAPTER XXXIV

SPECIAL SERVICE FOR MISSIONS

THERE was no service which was so universally recognized as a needed enrichment of the Prayer Book, as one for missions. For the missionary spirit has taken possession of the Canadian Church. That Church itself is a product of missionary enterprise, owing its very existence to the missionary impulse of the Mother Church of England. It has a missionary problem of its own, in the settlement of the vast territories of the Dominion. In every Diocese there are missions which have to be cared for and nursed. And Canada is not only a great link in the world-wide British Empire, but it stands nearest to our ally Japan, and the multitudes of China, and bears a close relationship to India. It is in a sense the highway between the East and the West.

The Special Service for Missions was allocated to a committee of Bishops. The Archbishop of Algoma (Dr Thorneloe) drew up the service. There was a peculiar fitness in his selection. Dr Thorneloe is a missionary enthusiast. And for many years the Diocese of Algoma was called the child of the Canadian Church. It was the first missionary Diocese to be formed as such, by the Ecclesiastical Province of Canada (Ontario, Quebec and the Maritime Provinces), and the duty of supporting it was freely recognized. Dr Thorneloe is not only a missionary Bishop, but he has also a keen interest in liturgics, and is never happier than when he is writing or compiling a prayer.

The need of a service of this character, with its position as a portion of the Prayer Book conceded and well defined, was set forth by Bishop Welldon in his *Recollections*. Bishop Welldon had just given high praise to the Liturgy, and had

declared that next to the Bible it is "the most precious spiritual heritage of the Church of England, and of the English speaking world." He felt, however, that the Prayer Book had its limitations. His language is possibly too strong, and its implications are perhaps too far reaching, for we have always found the missionary spirit in the Prayer Book. His words however are worthy of deep consideration. "Subjects of such deep national and spiritual interest as the creation and the expansion of the British Empire, the moral responsibility of Englishmen to the native races which they govern, the relation of the Church of England to the daughter churches which are ever rising up and calling her blessed all over the Empire, nay, the duty of inspiring the Empire as a whole with Christian principle and of bringing the Mohammedan and pagan peoples within the Empire to the knowledge of Jesus Christ, the Prayer Book practically ignores; they are, as far as the language tells, ideas which have scarcely come to the birth."

The Church of England in Canada has put into concrete form the ideas which were in the Bishop's mind. We have now two special services which exhibit every thought which the Bishop has here expressed, the Service for Dominion Day and Other Occasions of National Thanksgiving, and the Special Service for Missions.

In our new Prayer Book the officiating clergyman can state, if he so desires, that the Special Service for Missions will be the service of the day. He can even give out the page on which it is to be found.

The Sentences selected strike the key-note of the whole service. The worshippers know at once that the atmosphere is charged with missionary energy. They are moving not along accustomed lines, but are arrested at once by the direct call to prayer and praise in the missionary domain. This is a feature of great value in arousing attention and securing interest. No room is left for indifference. Even a child will see that it is a great day in the Church. In a few minutes the congregation will have passed into a new experience.

¶ *Instead of the customary Sentences, one or more of the following may be read.*

THE earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. *Hab.* 2. 14.

Go ye into all the world, and preach the gospel to every creature. *St Mark* 16. 15.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! *Isaiah* 52. 7.

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. *St Matth.* 9. 37, 38.

The service of the day then follows as far as the *Venite*.

¶ *Here shall follow the Exhortation, Confession, Absolution, Lord's Prayer and Versicles as in Morning and Evening Prayer.*

¶ *Instead of the* Venite, *this Psalm following may be said or sung.*

CANTATE DOMINO. Psalm 96.

The ninety-sixth is the great missionary Psalm. It bears in its heart the divine proclamation, which saw its realization in the Lord Jesus Christ: "Tell it out among the heathen that the Lord is king." It is a prophecy of the universality of the Gospel message to the whole creation. No Psalm could be more fitting for the purpose.

The Proper Psalms are all chosen because of their missionary character, and are all appropriate. The Lessons from the Old and New Testament breathe the missionary spirit.

¶ *The following Proper Psalms may be used. Morning: Psalms* 2, 46, 97; *Evening: Psalms* 113, 126, 132. *And the following Proper Lessons. Morning: First Lesson, Isaiah* 49, 13—23; *Second Lesson, Eph.* 3. *Evening: First Lesson, Isaiah* 60, 1—14; *Second Lesson, John* 10, 1—15.

The selected canticles are from the prophecies of Isaiah, sometimes called the evangelical prophet. They are models of praise, and they have a distinctly missionary outlook,

making them entirely suitable for this service. And they have the added feature that they not only move along devotional lines, but also give the element of variety, which in this case serves a very useful purpose.

¶ *After the First Lesson, instead of the usual Canticle, may be said or sung the following.*

CANTATE DOMINO. Isaiah 42.

SING unto the Lord a new song : and his praise from the end of the earth;

Ye that go down to the sea, and all that is therein : the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice : the villages that Kedar doth inhabit.

Let the inhabitants of the rock sing : let them shout from the top of the mountains.

Let them give glory unto the Lord : and declare his praise in the islands.

Glory, etc.

¶ *After the Second Lesson, instead of the usual Canticle, may be said or sung the following.*

SURGE ILLUMINATOR. Isaiah 60.

ARISE, shine, for thy light is come : and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth : and gross darkness the people.

But the Lord shall arise upon thee : and his glory shall be seen upon thee.

And the Gentiles shall come to thy light : and kings to the brightness of thy rising.

Thy gates shall be open continually : they shall not be shut day nor night.

The sons also of them that afflicted thee : shall come bending unto thee;

And all they that despised thee : shall bow themselves down at the soles of thy feet.

And they shall call thee the city of the Lord : the Zion of the Holy One of Israel.

Violence shall no more be heard in thy land : wasting nor destruction within thy borders.

But thou shalt call thy walls Salvation : and thy gates Praise.

The sun shall be no more thy light by day : neither for brightness shall the moon give light unto thee,

But the Lord shall be unto thee an everlasting light : and thy God thy glory.

Glory, etc.

¶ *Then shall be said or sung the Apostles' Creed.*

And this is a natural sequence, for the Apostles' Creed is never out of place in any service.

We have left no room for what is called extempore prayer. Its place, however, is taken by the use of a Bidding Prayer. And here we have introduced a principle which largely meets the need which many feel for more freedom in the use of our liturgy. There is a power in extempore prayer of the utmost value. It has, however, elements of danger. Lord Shaftesbury, the great philanthropist, thought that it was more adapted to private devotion than to public worship. "Very few," he said, "have the gift. I could find fifty men to make a good speech, for one who could deliver an extempore prayer." And we have deliberately chosen a form of sound words as preferable for public worship. Here, however, we have introduced a feature which gives us all the freedom which goes with extempore prayer, and allows the Spirit free play in the hearts and minds of our congregations.

¶ *And, immediately after the Creed, the congregation shall be desired secretly in their prayers to make humble supplications to God for a blessing on the missions of the Church; and to that end silence shall be kept for a space, all devoutly kneeling.*

The use of short suffrages in public worship has much to commend it. They serve to keep the mind alert, to sustain interest, to touch the emotional side of life, and they afford the needed opportunity for ejaculatory prayer. Such versicles were originally intended for private preparation for

the service. Their sentiment usually corresponded with the prayers that followed. But experience showed that they have a public use as well, and the Church would not willingly give them up. They are in nearly every case in the very words of Scripture.

¶ *The following Suffrages shall then be said or sung.*

Minister. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. O Lord, take all heathen to thine inheritance.

Answer. And the utmost parts of the earth for thy possession.

Minister. Let the knowledge of thy glory cover the earth;

Answer. As the waters cover the sea.

Minister. Shew thy servants thy work.

Answer. And their children thy glory.

Minister. Prosper thou the work of our hands upon us.

Answer. O prosper thou our handiwork.

The first prayer is the Collect of the day. But there is at once associated with it a prayer for God's chosen people. Thus the place of honour is given to Israel, in whom so many spiritual hopes were garnered up, and of whom it is said, they shall prosper that love thee. It is the true order. For if their stumbling has led to the enriching of the Gentiles, and has brought blessing to the world, will not still greater good arise from their restoration? St Paul pictures that most desired of all events in the strongest colours. It is nothing short of life springing forth from death. For God's

ancient people, so cosmopolitan, so ubiquitous, will be the instruments for a world-wide evangelization, carrying the good news with irresistible appeal to the whole creation. Our prayer was taken from the form of the Provincial Synod of Canada, drawn up in 1873.

¶ *Then the Collect of the day, together with the following.*

O GOD, who didst choose Israel to be thine inheritance: Look, we beseech thee, upon thy chosen people; take away the blindness which is fallen upon them; grant that they may see and confess the Lord Jesus to be thy Son and their true Messiah, and that, believing, they may have life through his Name. Bless those who labour to bring them to the knowledge of thy truth; and hasten the time when the fulness of the Gentiles shall come in, and all Israel shall be saved; through the merits of the same Jesus Christ our Lord. *Amen.*

The prayer that follows has a world-wide sweep. Our thoughts are first centred in the chosen family, and our petitions ascend for their spiritual profit; and now we turn to the whole world in its need. The address of Bishop Cotton's great collect was so appropriate, and carried the mind to the Father of all, and then far afield to His children lost and lone, and scattered over the face of the earth; that it was perhaps natural to adapt it for a wider application than that given to it by its author. It will be remembered that Dr Percy Dearmer criticized the new prayer from the artistic standpoint, as departing from true collect form. He described it as a "gasping cento of fragmentary snatches from the Bible and the Burial Service." But, however inartistic, it has won its way to the hearts of many of our church people.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee, and find thee.

Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

The next prayer has been in use in a longer form in the Church of Ireland. Its title in the Irish Book is For Christian Missions, which has a delightful Irish touch. Our more prosaic committee evidently considered that all our prayers are for "Christian" missions. For on second thought they gave it the shorter title, which it now bears (on page 49). The prayer was composed, in 1854, by the Rev. Ernest Hawkins, secretary of the S.P.G., and is so comprehensive that in the Form of Missionary Intercession set forth by the S.P.G. it is headed "Let us pray for the fulfilment of the Lord's Commission." The ending of the prayer has been altered considerably, in our judgment in the way of improvement. This was the work of Bishop Williams of Huron.

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: Grant to us whom thou hast called into thy Church, a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. Raise up, we pray thee, true and faithful men, to seek and find thy sheep dispersed and lost, and by thy help to bring them home to thy flock, that they may be saved forever; through the same thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

The prayer for the handmaids of the Church, our missionary societies, was adapted by Dr Thorneloe from a

Missionary Service authorized by the Bishops of the Ecclesiastical Province of Canada in 1873. Canon Bullock-Webster states that this prayer is not familiar to missionary workers in England. Dr Eugene Stock did not recognize it, and the editorial secretaries of the C.M.S. had no knowledge of its use in the Mother Church of England.

The Province of Canada, in 1873, consisted of five dioceses in the Provinces of Quebec and Ontario. Dr Ashton Oxenden of Montreal was the Metropolitan. The four other Bishops were Dr J. W. Williams, Quebec; Dr A. N. Bethune, Toronto; Dr J. T. Lewis, Ontario; and Dr Isaac Hellmuth, Huron. The prayer was authorized by the Bishops above named, but whether it was original or a compilation is not known. It was altered very considerably by the Committee.

¶ *For Missionary Societies.*

ALMIGHTY Saviour, who, being exalted by the right hand of God, didst receive gifts for men: Send down the grace of thy Holy Spirit upon thy people, and grant that they may give cheerfully of their substance, for the evangelizing of the world. Bless all those who are banded together for the spread of the Gospel [*especially**]; make them faithful and true witnesses in proclaiming thy glorious Name; and prosper the work of their hands upon them, that the light of thy truth may shine into the darkest corners of the earth. Hear us, O Merciful Saviour, who, with the Father and the Holy Spirit, livest and reignest, ever one God, world without end. *Amen.*

* Here may be mentioned by name any Society for which prayer is to be offered.

The prayer for an increase of labourers, whatever its origin, has been through so many fires of criticism, and has had so many revisers working upon it, that its author would never recognize his child. It has, however, been made more concise in form and more direct in petition. In order to gain this desired end, much sentiment had to be sacrificed, however original, and some terms borrowed from the first of the Ember Collects.

¶ *For an increase of labourers in the Lord's vineyard.*

O HEAVENLY Father, Lord of the harvest, have respect, we beseech thee, to the prayers of thy people, and send forth more labourers into thine harvest. Fit and prepare them by thy grace for the work of thy ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

We have noticed before that the Anglican Communion, above all the churches of Christendom, remembers the privilege and duty of thanksgiving. Cornford does not hesitate to claim that "The English ritual is the only one which contains special thanksgivings for the mercies of God." And we may claim with equal confidence that thanksgiving is especially due for the good news of salvation, and for the labours of the God-sent men, whom we call, for the want of a better name, missionaries. This is true of Canada as a whole, for there are few parishes more than a generation or two removed from the planting of the Church by the missionary.

¶ *Thanksgiving.*

ALMIGHTY God, we give thee humble and hearty thanks for thy goodness and loving-kindness to us and to all men. We thank thee for the light of thy Gospel, the labours of thy servants, and the ministrations of thy Church. We also bless thy holy Name for those who have lived, and suffered, and died for thy sake in the waste places of the earth; beseeching thee to give us grace so to follow their good examples, that with them we may at last attain thy heavenly promises; through Jesus Christ our Lord. *Amen.*

There follows:

¶ *A Prayer of Saint Chrysostom.*

And then,

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Collect is one of the few prayers in this Special Service which can claim an ancient lineage. It is from the Gelasian Sacramentary. Its place there is in the intercessions for Good Friday. In Dr Bright's translation, it reads:

"Almighty and everlasting God, Who desirest not the death, but always the life of sinners."

It appeared in this form in the first revision of 1915, and was accepted by the General Synod. But our revisers felt that there was almost a sinister suggestion in the words "but always the life of sinners." The original, they thought, was at least obscure, and to make it clear they did not hesitate to depart from the text, and to substitute the words "rather that they may turn to thee and live." The original will be found in Wilson's *Gelasian Sacramentary*, p. 77; the translation in Bright's *Ancient Collects*, p. 125.

¶ *At the Communion Service, the following Collect may be used with, or instead of, the Collect of the day.*

THE COLLECT.

ALMIGHTY and everlasting God, who desirest not the death of sinners, but rather that they may turn to thee and live: Mercifully receive our prayer, and deliver the heathen from idolatry, and gather them into thy holy Church, to the praise and glory of thy Name; through Jesus Christ our Saviour. *Amen.*

The Epistle is taken from Romans 10, beginning at verse 11, and the Gospel is from Matthew 28, beginning verse 18.

The Mid-Day Prayers for Missions, an original product of the American Church of which its members may be justly proud, have gained a wide currency in the Anglican Communion, and indeed far beyond its borders. They were commended for general private use by the Committee on

Foreign Missions of the Lambeth Conference in 1897. It was felt that they were admirably adapted for days of intercession. They are called "the noontide prayers drawn up for the use of the Sister Church of America."

These Mid-Day Prayers have been in use for some years in almost every Diocese in Canada, especially in connection with committee meetings and Synods, and Conventions of the Brotherhood of St Andrew. It had long been the custom as the clock struck twelve, or as the noon-day gun was heard, to stop all business at that moment, and to turn to prayer at the call of the chairman. The prayers were printed in Synod Journals and in Missionary Reports, and it was often difficult at meetings to find them. It was therefore decided, on the motion of the Dean of Fredericton (Dr Scovil Neales), to give them a place in the Prayer Book.

MID-DAY PRAYERS FOR MISSIONS.

OUR Father, etc.

And I, if I be lifted up, will draw all men unto me.

BLESSED Saviour, who at this hour didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

At mid-day, O King, I saw a light above the brightness of the sun.

ALMIGHTY Saviour, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

Peter went up upon the house-top to pray, about the sixth hour.

FATHER of mercies, who to thine Apostle Saint Peter didst reveal in three-fold vision thy boundless compassion: Forgive, we pray thee, our unbelief, and so enlarge our hearts, and enkindle our zeal, that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of thy kingdom; for his sake, who gave himself for the life of the world, thy Son our Saviour Jesus Christ. *Amen.*

One would naturally have thought that it would have been a simple matter to discover the authorship of the three noontide prayers. They were written within living memory. There are still with us many of the chief actors who gave of their thought and means to the work of the Board of Missions, and who met constantly in the Church Missions House, New York, when these prayers were first used. But when information was sought as to their source, and the names of the writers of the prayers, no one seemed to know from whom they had come. It was through the indefatigable efforts of Dr John W. Suter, Secretary of the American Prayer Book Commission, that we at length obtained accurate information.

The first of the prayers is from the gifted pen of Bishop Coxe of Western New York. Bishop Coxe was a poet of no mean order, and he has given us notable missionary hymns, as for instance "Saviour, sprinkle many nations." And his noontide prayer has struck the note for all the rest. It combines poetic fervour with the most practical of missionary pleas.

In the form as it has been consecrated by long use in the American Board of Missions, the prayer reads "stretching forth thy loving arms." The Mid-Day intercessions as used in the Diocese of Nova Scotia, made the term "stretching out" familiar to many. When the Secretary called the attention of General Synod to the variation, Dean Llwyd,

the Prolocutor of the Lower House, made a strong defence of the use of the word "out," and his argument met with general acceptance. "The idea to be conveyed," said the Prolocutor, "is that of the Redeemer's all-embracing love. To express this, 'out' is more suitable than 'forth,' for two reasons: (1) The term 'forth,' in dictionary usage, carries with it the conception of motion forwards, as in Scripture, 'Stretch forth thy hand,' St Matthew 12. 13. 'Out' suggests motion in general, without so clear a limitation as to direction. (2) 'Out' is the more comprehensive term, especially in connection with the cross of Christ. The physical outreach of the Saviour's arms symbolizes the outreach of His soul towards humanity. The Fathers, in their treatment of the work of Redemption, often refer to the lateral outreach of the arms of Christ upon the cross, as representative of the universality of His passion for men. On both linguistic and theological grounds, therefore, the term 'out' is to be preferred in this connection."

The two prayers that follow were written by Dr Langford, long the Secretary of the Board of Missions of the American Church. Dr Langford's whole soul was in the missionary work of the Church, he had a genius for organization and administration, and he was a most effective speaker and preacher. The Church owes him a great debt for these two splendid prayers.

There are one or two variations in the text which perhaps it may be well to note. The first prayer, in the American form, has the words "through thy mercies and merits," following the word "saved." These words are omitted in our Prayer Book. The third prayer, in the American form, reads "and with ready diligence." This has been altered to read "and with more ready diligence." The same addition is found in the English forms, and it was familiar to us in Canada.

The Canadian form is the most complete Service for Missions authorized by any branch of the Anglican communion. The American Church has not gone nearly so far in this connection. The Second Report of the Joint Com-

mission, published in 1919, contains an Office for Missions, p. 291; but it does not compare in breadth and comprehensiveness with the Canadian Service. It is true that it has stood the test of use, and has proved itself helpful, but it needs enlargement. In its present form it is more suited for a meeting than for a Church service. It originated in the Episcopal Theological School at Cambridge, Massachusetts, where the student body have constantly employed it.

CHAPTER XXXV

A FORM OF THANKSGIVING FOR THE BLESSINGS OF HARVEST

We had long possessed in Canada, which in the old days was looked upon as largely an agricultural country, forms for use at harvest festivals. They had a wide vogue, but it was often difficult to obtain them in any large number. Archbishop Machray of Rupert's Land set forth a form on a single sheet of paper, which could be easily and cheaply purchased, and which was widely used in that great granary of the West. Almost every Diocese had its own form. One object of the revision was to make suitable services for such special occasions accessible, in the case even of the most isolated parish. This has now been accomplished, and the Form of Thanksgiving for the Blessings of the Harvest furnishes at once a most attractive and beautiful service, and one admirably adapted to meet the purpose for which it was framed. The service was drawn up by the Bishop of Montreal (Dr Farthing).

The Harvest Festival is a very ancient custom and has come down to us from the earliest times. There are ceremonies and observances connected with the in-gathering of the harvest to be found among every tribe and nation, however primitive, and wherever domiciled. There are customs connected with the gathering of the harvest which have been practised in European countries in quite modern times, which are shocking to our minds, and savour of dark and even dangerous superstition. The belief in a spirit immanent in the grain, a "corn-mother," a "rye-mother," a "pea-mother," an "oat-mother," a mother of each and every crop, may be a harmless superstition leading only to such

a custom as the making of the sheaf into a doll, or into a life-sized figure of a woman dressed and decked with ribbons. In Kent it was called the "Ivy Girl," in Scotland the "Maiden" or the "Oats-bride," in Ireland the "Granny," and in Germany the "Grand-mother." In South Wales this "corn-mother" was kept on the farm until the next harvest, in England she was given a place in the parlour, and in Scotland the "maiden" was kept in the house, until a new "maiden" took her place. But on the continent the "corn-mother" was frequently thrown into the river to secure fertility.

And this leads Frazer in his *Golden Bough* to suggest that the practice is probably a survival of the ancient custom of throwing the body of a human victim into the river; just as the custom of burning the "corn-mother," and scattering the ashes in the fields, reminds us that in Egypt a human being was really burned, and his ashes scattered on the fields, to secure the fertility of the crops. The study of European customs in the light of primitive practices, leads Frazer to believe that it was the custom at one time in Europe to offer a human sacrifice on the harvest field, and that the penalty paid by the last reaper was death. The belief was that the corn-spirit entered into the body of the last one who cut the grain, and he was thus the natural and proper victim for the sacrifice.

In the harvest festivities among primitive peoples there was always the danger that the rejoicing might be accompanied or followed by licence, in which the ordinary rules of conduct and respect for superiors would be set aside. Indeed they often became a veritable saturnalia. It is such a situation as this which throws a flood of light upon the purely spiritual celebrations among God's ancient people.

The law of Moses shows a most remarkable contrast between Israel and the surrounding nations. The three great yearly feasts of the law were not only commemorative and historical, but they were seasons of thanksgiving and of rejoicing. They were all connected with the harvest, the Passover in our Spring, Pentecost or the Feast of Weeks in our Summer, and the Feast of Tabernacles or Ingathering in

our Autumn. As Dean Vaughan points out, the Feast of Tabernacles was the harvest home of Israel. They might be called feasts of obligation, for all the men of Israel were to appear before the Lord. The Feast of Tabernacles appealed to every true Israelite, and was in reality a harvest feast kept in autumn bowers.

The setting apart of a day of National Thanksgiving, by the Government of the United States, led our Church in the Republic to draw up, in 1789, a suitable service for the day. It is entitled "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority." This would appear to have been the first recorded instance of a Form of prayer and thanksgiving set forth by authority in the Anglican Communion. In 1796, there was set forth in England, "a prayer of thanksgiving to Almighty God: for the great Blessing which...he hath vouchsafed to this nation, in our favourable and abundant harvest. To be used after the General Thanksgiving...and to be continued for one month." There were similar prayers put forth in 1801, 1813, 1842, 1846 and 1854; while in 1847, a year of grave national difficulties, during which pestilence stalked through the land, but yet marked by an abundant harvest, a full form was set forth, "by her Majesty's special command." The form of 1847 was penitential in character, and contained proper Sentences, Psalms, Lessons, Collects, an Epistle and Gospel, as well as suitable prayers and thanksgivings.

Archdeacon Sinclair, in his *Memorials of St Paul's*, notes that on 1st Oct. 1854 a thanksgiving service was held, apparently for the first time, in St Paul's Cathedral. But about this time and in the next few years Harvest Festivals became very popular, and village churches especially were filled with devout congregations.

In 1854, the Bishop of Oxford (Dr Samuel Wilberforce) wrote that he had no authority by which he could lawfully appoint a day of thanksgiving for his diocese, nor

could he appoint special lessons for any service. The demand, however, for a thanksgiving service became so clamant that on 14th February 1862 both Houses of Convocation for the Province of Canterbury set forth a Form of Prayer with Thanksgiving to Almighty God for the Blessings of Harvest, To be used when it shall be allowed by the Ordinary.

The Irish Prayer Book (1878) contains a Form of Thanksgiving for the Blessings of Harvest, but it sets no date for the use of the Service.

The Canadian Government has for many years set apart a day of National Thanksgiving. It was formerly fixed for the last Thursday in November, and for a considerable period it was held on the third Monday in October. It has now been linked with Armistice Day (the Monday nearest to 11 November) by the Dominion Government.

The Canadian revisers have used the choice fruitage of the labours of others. The Service they have provided is richer in material, and more complete in form, than any yet published. It is framed upon the familiar lines of Morning and Evening Prayer. The revisers have frankly acted upon lines of enrichment of those time honoured services.

The governing rubric is as follows:

¶ *At Morning and Evening Prayer, the usual order shall be observed except for the following variations.*

The American Church was the first to venture into the rich fields of Scripture in search of suitable Sentences, thus following the example of the Reformers in 1552. But out of the eleven original Sentences in 1552, the Old Testament sentences were taken, with the exception of Dan. 9. 9, 10, from the Lenten Capitula and the Penitential Psalms. The New Testament Sentences, with Dan. 9. 9, 10, were selected by the Reformers. The Sentences were all penitential in character, although they covered a wide range of spiritual counsel. The American revisers in 1792 added three Sentences, and in 1889 they did not hesitate to adopt Sentences in keeping with the spirit of the Christian Year. They

selected five Sentences for their Thanksgiving Service, all in keeping with the occasion.

The Church of England has moved very slowly in this direction, and has hesitated to alter, even in the least degree, the penitential character of such Sentences. The Church of Ireland has acted upon the same principle, and there are no Sentences in its present Form of Thanksgiving.

The Canadian revisers, while they adopted the view that Morning and Evening Prayer should begin, on the great Christian Festivals, with a clear note from Scripture in keeping with the event commemorated, still required that such Sentences should be followed by one or more of the preceding Sentences, which are presumably of a penitential character. But when they came to the Form of Thanksgiving for the Blessings of the Harvest, they took without regard to any other thought Sentences of the most joyous character, and attuned to the spirit of praise. And they did not copy the American form. The only Sentence which is common to both books is the Sentence pre-eminently adapted for the Service "Honour the Lord with thy substance," etc.

The opening Sentences are as follows:

¶ *The Minister shall say one or more of the following Sentences.*

O GIVE thanks unto the Lord, for he is gracious, because his mercy endureth for ever. *Psalm* 118. 1.

Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful. *Psalm* 33. 1.

Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* 3. 9.

The earth is the Lord's, and the fulness thereof. *Psalm* 24. 1.

Praise the Lord, O my soul, and forget not all his benefits. *Psalm* 103. 2.

The first change is the substitution of Psalm 147, which

is also used in the American Service, in place of the well-worn but ever timely and beautiful *Venite*, which has been sung in the Western Church from the earliest times. The *Venite* was called the "Invitatory Psalm." Its title in the Primer of Henry VIII was "A Song stirring to the Praise of God." The 147th Psalm, with its atmosphere of almost pure gladness, and its threefold call to praise, has a peculiar fitness for this Service. Delitzsch and others have thought that it was the Psalm sung at the feast of the dedication of the new walls at the Restoration. In any case, as Alexander Maclaren points out, it is a hymn of the restored people, rejoicing in the thought that "Our God" fills the earth with good, and reigns to bless, in the realm of Nature as in that of special Revelation.

This provision is made under a suitable rubric:

¶ *Instead of the* Venite, *the following may be said or sung, at Morning Prayer.*

LAUDATE DOMINUM. Psalm 147.

Proper Psalms and Proper Lessons are provided, and the references are printed for convenience here as well as in the Lectionary, and in the Tables of Psalms.

¶ *One or more of the following Proper Psalms may be used. At Morning Prayer, Psalms* 65, 103, 107, 144, 145. *At Evening Prayer, Psalms* 148, 150.

¶ *The following Proper Lessons shall be read. At Morning Prayer; First Lesson, Deut.* 8. *Second Lesson, St Luke* 12, 15—34. *At Evening Prayer, First Lesson, Deut.* 16, 9—17, *or Deut.* 28, 1—14. *Second Lesson,* 2 *Cor.* 9.

The Service proceeds upon its way, in natural sequence, until the Collect of the day is said. Provision is then made for the use, as may be fitting, of two or more of the four new Collects provided.

¶ *After the Collect of the day, two or more of the following Collects shall be used.*

The first prayer is adapted from one set forth by the Convocation of Canterbury in 1862. It was also in the Irish form set forth in the seventies. The English prayer reads "Thou hast again fulfilled to us Thy gracious promise"; the Canadian "we are once more permitted to enjoy

the fulfilment of thy gracious promise." The English prayer has "We bless Thee for the kindly fruits of the earth"; the Canadian "Blessed be thou, who hast given us the fruits of the earth in their season." The English petition runs "and grant us evermore to feed on Him Who is the true Bread which cometh down from heaven, Jesus Christ our Lord"; the Canadian "but grant that we may feed on him who is the true bread which cometh down from heaven, even Jesus Christ, our Lord and Saviour."

The prayer as adapted reads as follows:

> O ALMIGHTY God and heavenly Father, we glorify thee that we are once more permitted to enjoy the fulfilment of thy gracious promise, that, while the earth remaineth, seed-time and harvest shall not fail. Blessed be thou, who hast given us the fruits of the earth in their season. Teach us to remember that it is not by bread alone that man doth live; but grant that we may feed on him who is the true bread which cometh down from heaven, even Jesus Christ, our Lord and Saviour; to whom with thee, O Father, and thee, O Holy Ghost, be honour and glory, for ever and ever. *Amen.*

The second prayer was adapted from "A Form of Thanksgiving for the Blessings of the Harvest," set forth by Archbishop Machray of the Diocese of Rupert's Land. It was, however, greatly enlarged and expanded. The enrichment is mainly along lines of petition that God will give us grace to use His bounty so that we may give willingly for the maintenance of the Church, and for works of mercy and of charity.

It now reads as follows:

> O MERCIFUL God, at whose bidding the earth withholdeth her increase, or rendereth her fruits in their season: Give us grace that we may learn, both from thy mercies and thy judgements, our entire dependence upon

thee for the supply of our daily bread; and grant that we, remembering that thy blessings are for our trial as well as for our comfort, may with thankful hearts give unto thee of thine own, ministering gladly to the maintenance of thy Church, the relief of the poor and the afflicted, the widow and the orphan, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

The third collect is adapted from the Convocation of Canterbury form of 1862, in which it is entitled "A Prayer for Grace and Glory." We have substituted "the showers of thy grace," for "Thy heavenly grace"; we have added the words "of harvest" to the words "Great Day"; and we have substituted the words "into the heavenly garner" for "into Thy Garner." It is the most spiritual of all the prayers, and is indeed suitable for any time or place.

It reads as follows:

O LORD, we pray thee, sow the seed of thy word in our hearts, and send down upon us the showers of thy grace, that we may bring forth the fruits of the Spirit, and at the great day of harvest may be gathered by the holy angels into the heavenly garner; through Jesus Christ our Lord. *Amen.*

The fourth prayer is an adaptation in part of a prayer in the Convocation of Canterbury form of 1862, which is there called "A Prayer for Christian Missions." We have deleted the words "from the dead," after "His resurrection," have substituted the word "sent" for "did send," and have omitted the words "to preach the Gospel to every creature" after the word "world"; but our addition would appear to be a very real enrichment, when we say "and, on the day of Pentecost, endued them with special gifts of the Holy Ghost, that they might gather in the spiritual harvest."

It is only by comparison that the changes made by the Canadian revisers may be seen. The Convocation prayer proceeds:

Hear us, we beseech Thee, O Lord, and look upon the fields now white with the harvest; bless those labouring for Thee in distant lands, and prosper Thou their handiwork; send forth more labourers into Thy harvest to gather fruit unto life eternal; and grant us grace to labour with them in prayers and offerings, that we, together with them, may rejoice before Thee, through Jesus Christ our Lord. *Amen.*

The Canadian prayer reads:

O ALMIGHTY God, whose dearly beloved Son, after his resurrection, sent his Apostles into all the world, and, on the day of Pentecost, endued them with special gifts of the Holy Ghost, that they might gather in the spiritual harvest: We beseech thee to look down from heaven upon the fields, now white unto the harvest, and to send forth more labourers to gather fruit unto eternal life. And grant us grace so to help them with our prayers and offerings, that when the harvest of the earth is ripe, and the time for reaping is come, we, together with them, may rejoice before thee, according to the joy in harvest; through Jesus Christ our Lord. *Amen.*

The service of Morning or Evening Prayer then proceeds in due course, until the General Thanksgiving is reached. Provision is then made for a prayer to precede it under this rubric:

¶ *Before the General Thanksgiving, shall be said one or more of the following.*

The latter part of the prayer appointed for this place had long been in use in Canada in different Diocesan forms. The address which is added here is singularly appropriate. In the "Proposed Appendix," the prayer began "Almighty Father, we bless and praise Thee, that in love to Thy children," etc. It is not found in the American Book, nor in the Irish Book, nor yet in the Convocation of Canterbury form.

It reads as follows:

> ALMIGHTY Father, who hast watered our fields with the dew of heaven, and poured out upon us the former and the latter rain, according to our need, and hast reserved unto us the appointed weeks of the harvest: We bless and praise thee that, in love to thy children, thou hast at this season bestowed upon us such an abundant supply for all our necessities. Grant that we may never be destitute of those better gifts which nourish and enrich the soul. Pour down, we beseech thee, upon us thy heavenly grace, and endue us with the gifts of thy Holy Spirit, that we may bring forth abundant fruits to thy glory; through Jesus Christ our Lord. *Amen.*

The second prayer is from the Canterbury Convocation form of 1862, where it follows the General Thanksgiving. The Canadian revisers, on the suggestion of the present writer, enlarged the collect to cover as well the harvest of the seas. It had long been felt in the Maritime Provinces that an essential side of thanksgiving for God's mercies had been overlooked. This addition makes the prayer more valuable for the purpose in view.

> O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and hast granted us to gather in their season the kindly fruits of the earth, and the harvest of the seas: We give thee humble thanks for this thy bounty; beseeching thee to continue thy loving-kindness towards us, that our land may yield her increase; through Jesus Christ our Lord. *Amen.*

It is always possible that there may come a time when the Church has to face a failure of the harvest, or a comparative shortage of food supplies. A prayer is therefore provided to meet just such a contingency. It had been in our Diocesan forms for some years, and it appeared in the "Proposed Appendix," but with a longer address. The

prayer does not appear in the American, English or Irish forms. In our widespread Dominion, the harvest may be plentiful in one district, and may be defective in another.

The prayer reads as follows:

¶ *This prayer may be used when the harvest has been defective.*

ALMIGHTY God and heavenly Father, who hast in wisdom seen fit to withhold from us at this time thine accustomed bounty: We most humbly praise thee for still bestowing upon us far more than we deserve. Make us truly thankful for our many blessings; increase in us more and more a lively faith and love, and a humble submission to thy blessed will; through Jesus Christ our Lord. *Amen.*

There is provision made for a Collect, Epistle and Gospel in "The Order for the Administration of the Lord's Supper, or Holy Communion." The English and Irish forms have no special Collect for the Communion office. The American has "The Collect to be used instead of that for the day." The Canadian revisers have a Collect for the Communion Service alone. It is framed on an ancient model. In the first of the Collects in the English Service, to be used "instead of the Collect for the Day," it began in this wise: "O Almighty and everlasting God, Who hast given unto us the fruits of the earth in their season." In our first revision our Collect read: "who hast given unto us the fruits of the earth in their season, and hast crowned the year with thy goodness." But on the suggestion of Principal Waller, the order was reversed, on the ground that this was the true sequence of thought.

Dr Waller argued that it appears to be a general principle to proceed in all collects from the general to the particular, and not *vice versa* (Christmas Day, Easter Day, 7th after Trinity). His proposal was to transpose the clauses. The Collect was referred to a special committee for further study. This committee altered the tense, and transferred the clauses, making the first clause a general statement of

the beneficent action of God, at all times, and then particularizing his special gifts.

The collect now reads:

¶ *At the Communion Service, the following Collect, Epistle, and Gospel may be used.*

THE COLLECT.

O ALMIGHTY and everlasting God, who crownest the year with thy goodness, and hast given unto us the fruits of the earth in their season: Give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen.*

The portion of Scripture appointed for the Epistle is Rev. 14. 14 to the end of verse 18; and the Gospel is St John 6. 26, to the end of the 35th verse.

CHAPTER XXXVI

FORM OF INSTITUTION AND INDUCTION

INSTITUTION is a spiritual act or function. It is the conferring of the cure of souls upon an Incumbent. The Bishop claims that he is the chief pastor of the Diocese, and that he has the cure or care of all the souls within his jurisdiction. And the term so long in use, "Bishops and Curates," was intended to cover all ministers of Christ in their several positions.

Institution by the Bishop is not, however, an ancient usage. It was often carried out in the olden days by the lay patrons, as is clear from the Decretals of Alexander III (c. 1159); from the Canons of the Council of Westminster, under Anselm, 1103; and those of the National Synod, 1125. In the time, however, of Richard I, 1189–99, it was vested in the episcopal office. The Canonists tied the function to the episcopate, holding that it should only be done by the Bishop of the Diocese, or by the Archdeacon as his deputy.

In New Testament times, it is clear that the appointment rested with the whole Church. The charter principle is in the Acts of the Apostles: "Choose ye out from among yourselves seven men of honest report" (Acts 6. 3). And the passage, Acts 14. 23 "And when they had ordained them elders in every church," is translated, in Dr Weymouth's *New Testament in Modern Speech*: "And in every Church, ...they selected elders by show of hands." Dr Weymouth's note suggests that Paul and Barnabas presided, but left the election to the body of Church people.

Our information in regard to the next period is just as conclusive. *The Didache, The Teaching of the Apostles*, the date of which is usually assigned to the closing years of the first or the commencement of the second century, says:

"Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord."

The rights of the whole Church, and in this connection of the laity, have persisted amidst all ecclesiastical changes. The right of nominating a clergyman to the Bishop, to be instituted or inducted into a parish, is termed an advowson. Godolphin tells us that it is a kind of bastard French word, sometimes called *advocatio Ecclesiae*, because the one possessing the right is the Patron, as it were the protector of the church and parish. And in the mother Church of England patronage or the right of presentation is largely in lay hands. There are upwards of fourteen thousand parishes in England, and Dr H. E. Ryle, when Bishop of Winchester, stated that there were only four thousand in the gift of the Bishops and the Deans and Chapters.

In Canada two principles are recognized, one elective and the other consultative, the formal act of appointment resting with the Bishop.

Induction, on the other hand, is the formal act whereby the presentee of a church or parish is put in full corporal possession of its temporalities. Institution gives the spiritual care of the parish, and the cure of souls, into his keeping, and induction introduces him into the possession of all rights and privileges pertaining to the church and glebe.

In the Church of England the ceremony need not necessarily take place in the church concerned, nor even in the diocese to which the church belongs. Bishops of the Province of Canterbury have been known to institute clergy in the private chapel of another bishop of the Province of York. Clergy have been instituted in the business offices of bishops, and in the libraries of bishops, and for that matter of archdeacons.

The Church of England in Canada has now made provision for the due performance of these offices in the church itself. And this is not only fitting on account of the character of the acts involved, which are matters of the highest moment, but also on account of the benefit to be derived from such a public service by clergy and people. It furnishes

an object lesson of the highest possible value. It brings the Bishop of the Diocese, the new Incumbent who is then given such a weighty and important charge, and the parishioners all together, and provides an opportunity for united prayer, for the reading of the Divine Word, and for suitable instruction and exhortation. And it makes clear the close relationship between the Bishop as the chief pastor, the clergyman who is appointed to such a high and sacred duty, and the flock of Christ, described in the Ordination Service as "the sheep of Christ which he bought with his death, and for whom he shed his blood."

The Form of Institution and Induction was drawn up by the Special Services Committee, of which the Bishop of Montreal (Dr Farthing) was chairman. The drafting of the Service was assigned to the Bishop of Huron (Dr Williams), who had already prepared a Form of Induction for his own Diocese. The utmost care and consideration was given to the Form by the Committee, and in the interim between the Synods of 1915 and 1918 it was considerably altered.

The Service opens upon the well-known lines of Morning or Evening Prayer, and proceeds to the end of the third collect, as herein provided.

¶ *Upon the day and at the hour appointed, Morning or Evening Prayer may be said to the end of the Third Collect, with Proper Psalms and Lessons.*

Proper Psalms, 121, 132.

Proper Lesson.

Joshua 1. 1—9; *or Ezek.* 33. 1—9; *or Titus* 2.

Note. At the discretion of the Minister the shortened form may be used.

The Collect of the day shall be that appointed for St Simon and St Jude's Day.

The Epistle: 1 *Thess.* 2. 1—12.
The Gospel: St John 10. 1—16.

The charge to the congregation is practically the same as that used in the English Diocesan forms. It adds the words "to induct him into the Incumbency thereof." The reason for this is that our service provides for Induction as well as Institution. The word "Incumbent" comes to us from the

Latin, and in mediaeval Latin *Incumbens* meant a possessor, and that not only of a benefice but of a permanent office. In its modern ecclesiastical use "Incumbency" is the state of holding or being in possession of a benefice.

The American charge provides room for objection to be taken by any parishioner: "But if any of you can show any just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you." The charge used in the Episcopal Church of Scotland is much longer, and enters into more matters of detail. The charge in the Canadian Book is as follows:

¶ *When all things are duly prepared in the Church, the Bishop standing by the Lord's Table shall say,*

DEARLY beloved in the Lord, in the name of God, and in the presence of this congregation, we purpose now to give Institution into the Cure of Souls in this Parish to our well-beloved in Christ, *N.*, and to induct him into the Incumbency thereof; and, forasmuch as the charge of immortal souls, which our blessed Lord and Saviour has purchased with his own most precious blood, is so solemn and weighty a thing, we beseech you to join together with us in hearty prayer to Almighty God, that he would vouchsafe to give to this his servant grace to perform aright the duties which appertain to so sacred and grave a trust.

An alternative form is provided in case the Institution has taken place elsewhere and the service for Induction is the only one required.

¶ *If the Institution hath taken place elsewhere, and the Bishop be not present, then the Archdeacon (or other person duly authorized by the Bishop) standing by the Lord's Table shall read the Mandate of Induction, after which he shall address the people as followeth.*

DEARLY beloved in the Lord, forasmuch as our well-beloved in Christ, *N.*, hath been appointed and instituted into the Cure of Souls in this Parish by the Bishop of the

Diocese; and forasmuch as the Bishop hath issued his Mandate to induct him into the Incumbency thereof; we are assembled together here this day to induct the said *N.* into the Incumbency of this Parish, with all the rights and emoluments thereto belonging. And forasmuch as the charge of immortal souls is so solemn and weighty a thing, let us join together in hearty prayer to Almighty God, that he would vouchsafe his blessing upon this his servant and the people committed to his charge.

¶ *Then silence shall be kept for a space, so that prayer may be made to God.*

¶ *Then shall be said or sung, all kneeling,*

Lord, have mercy upon us. Etc.

OUR Father etc.

Then follow the familiar versicles from the Sarum Manual. They were taken from Ps. 86. 2; Ps. 20. 1, 2; Ps. 61. 3; Ps. 102. 1.

Minister. O Lord, save thy servant;
Answer. Who putteth his trust in thee.
Minister. Send him help from thy holy place.
Answer. And evermore defend him.
Minister. Be unto him, O Lord, a strong tower;
Answer. From the face of his enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

This service has less new matter than any of the enrichments made to the Book of Common Prayer, possibly because of the fact that there was such abundant material already in the Prayer Book. The first Prayer, following the Lord's Prayer, is the Collect appointed for St Peter's Day, which was composed in 1549. The use of the word "Pastor," with its special reference to the command to Peter to feed

the flock, makes the Collect a most appropriate one for this service.

Minister.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors of thy Church diligently to preach thy holy Word, and the people obediently to follow the same, that when the chief Shepherd shall appear, they may together receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

The Ember Week Collect is also most suitable for the occasion. This Ember Collect, like the one which precedes it (pp. 51, 52), is peculiar to the Anglican Church. It is based upon a somewhat similar prayer in the Sarum Pontifical, and was compiled for the Ordinal in 1550.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders of Ministers in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same, and specially to this thy servant now present before thee; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the edification of thy Church; through Jesus Christ our Lord. *Amen.*

The familiar Collect of the Third Sunday in Advent is admirably adapted for the service. It sets forth in striking language the proper exercise of the Christian ministry. It was composed in 1662, and is one of the noblest of our collects. It has been ascribed to Bishop Cosin.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The acts which follow have been set forth in appropriate rubrical form.

¶ *Then the Incumbent shall stand before the Bishop (sitting in his chair), or before the Archdeacon or other person duly authorized by the Bishop (if the Bishop be not present), and read aloud the declarations and oaths previously made and taken by him.*

¶ *Then shall be read aloud the Letters of Institution and* [or] *Licence.*

The English method of Institution, when it takes place in a church, is described by Archdeacon Barber in *The Prayer Book Dictionary* (p. 412). "After certain versicles and prayers pointedly referring to the future life and ministry of the new incumbent, the bishop reads the letters of Institution, the priest to be instituted kneeling before him, and holding the seal thereof in his right hand. Then the bishop lays his hand on the head of the priest, and pronounces a solemn form of Benediction." In the Scottish form, the Bishop signs and reads, or causes to be read, the Deed of Institution, after which he delivers the Deed to the Priest so instituted with these words: "Receive the cure of souls which is both mine and thine."

The American form make no such provision.

The Canadian service reads:

INSTITUTION.

To be taken only by the Bishop.

¶ *Then the Incumbent shall kneel before the Bishop, who shall deliver to him the Letters of Institution and* [or] *Licence, saying,*

ACCEPT this charge, which is mine and thine, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Presentation of the Books is not in the ordinary English Diocesan forms, nor is it in the Scottish Office. It is found, however, in the old Provincial Synod form of the Province of Canada. That form differs from the American, which is evidently its source, in the following particulars. The Institutor, as he is termed in the American rubric, presented not only the Bible and the Book of Common Prayer, but also the "Books of Canons of the General and Diocesan Convention." We have altered the terms "divine Word" into "God's holy Word"; and we have added the words "in administering the Sacraments of Christ."

¶ *The Bishop shall then present to the person instituted the Bible and Book of Common Prayer, saying,*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing God's holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church. And be thou in all things a pattern to the flock committed to thy care. *Amen.*

The Blessing in the Scottish form is "The Lord bless thee and keep thee," etc. The Blessing in the Canadian Book does not appear in the ordinary English forms. It is very appropriate in every way.

¶ *The Bishop shall then rise and give his blessing to the new Incumbent, still kneeling before him, after this sort.*

ALMIGHTY God, who hath moved thee to take upon thee this ministry, and hath called thee to exercise it in this place: Grant to thee strength and power to fulfil it to the glory of God and the good of souls, that in so doing thou mayest save thyself and them that hear thee; through Jesus Christ our Lord. *Amen.*

The Canadian form makes a much clearer distinction between Institution and Induction than is to be found in the English Diocesan forms, or in the services of the American, Irish or Scottish churches. In most of the English forms

the language is framed on the assumption that the Archdeacon will be the inducting officer. The American Office is only for the Institution of Ministers. The Scottish form partakes of the same character. In the Irish Book, the service to be used on the first Sunday on which a new Minister officiates, in the Church of a Cure to which he has been instituted, is practically a form of Institution. The Canadian form is as follows:

INDUCTION.

¶ *Then shall the Bishop say to the new Incumbent,*

I DO now induct you into the real, actual, and corporal possession of this Church (*or* the Churches of this Parish), with all the rights, privileges, and emoluments thereto belonging.

The presumption is that the Bishop will himself Induct the new Incumbent, but provision is made that the Archdeacon (or other person duly authorized by the Bishop) shall have power to Induct. This duty really belongs to the Archdeacon by virtue of his office (see *Report of Convocation*, 1885; Archdeacon Sinclair's *Ninth Charge*, p. 25; Whitehead, *Church Law*; Art. *Prayer Book Dict.* p. 46). Wood, in the *Prayer Book Dictionary*, writes "To the Archdeacon appertains the duty of inducting an incumbent into his benefice, after he has been instituted to his office by the Bishop."

The service proceeds:

¶ *If the Bishop do not induct, the Archdeacon (or other person duly authorized by the Bishop) shall hand to the new Incumbent the Letters of Institution and* [or] *Licence. Then shall he say,*

BY virtue of the Mandate of the Bishop, I do induct you into the real, actual, and corporal possession of this Church (*or* the Churches of this Parish), with all the rights, privileges, and emoluments thereto belonging.

The next step provides for the participation of the parishioners, through the Churchwardens, in the act of Induction. The Irish order makes no such provision. Nor does the Scottish Office. The American Office is in much the same

language: "In the name and behalf of ... Parish (or Church) I do receive and acknowledge you, the Rev. A. B., as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church." In the English forms, the hand of the newly-instituted priest is laid upon the key or handle of the Church door, and the words of Induction are said there. The Canadian form reads:

¶ *Then one of the Churchwardens shall present to the Incumbent the keys of the Church and say,*

ON behalf of this Parish, and in obedience to the Mandate of the Bishop of the Diocese, I present to you the keys of this Church, in token that we acknowledge you as lawful Incumbent of this Parish.

The Canadian form follows the American in providing a suitable reply on the part of the new Incumbent. This feature is not in the ordinary English forms.

¶ *Then the Incumbent shall answer,*

I RECEIVE these keys at your hands, as the pledge of your recognition of me as your appointed Minister.

¶ *Then the Archdeacon shall add,*

THE Lord preserve thy going out and thy coming in, from this time forth, for evermore. Amen.

In the English forms, and in the form formerly used in the Diocese of Huron, the following rubric occurs: "After which the newly-inducted Incumbent shall toll the bell to signify to the Parishioners his so taking possession." This feature was not adopted by the Canadian revisers.

The next step is self-explanatory.

¶ *Then the Archdeacon, together with the Churchwardens, shall conduct the Incumbent to his accustomed seat. Then shall be sung a Hymn.*

When the Bishop of Huron (Dr Williams) drew up a Form of Induction, about 1905, he compiled it mainly from the Winchester and Birmingham Special Service Books. He then gave the title "Admonitions" to the parts of the service that are said at the Font etc. The Canadian revisers, while they did not adopt the title, used the term "Admonitions" to cover that portion of the service. The portions

of Scripture which form the text, and the exhortations following, are taken from the English Diocesan forms. There is one exception, however, which will be noted in the proper place.

¶ *Then these Admonitions may be read at the holy Table, or in the manner following:*

¶ *The Bishop and the Incumbent standing at the Font, the Bishop shall say,*

Hear the words of our Saviour Christ, written in the twenty-eighth chapter of the Gospel according to Saint Matthew.

GO ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

IT is the duty of the Minister frequently to admonish the people that they defer not the baptism of their children; and diligently to seek out and bring any unbaptized persons in the parish to the holy Sacrament of Baptism; and to catechize, and prepare for Confirmation by the Bishop, those who have been baptized.

¶ *The Incumbent.*

I will so do, the Lord being my helper.

¶ *Then, proceeding to the place where the prayers are said, the Bishop shall say,*

Hear the words of Saint Paul, written in the second chapter of the First Epistle to Timothy.

I EXHORT, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.

IT is the duty of the Minister diligently to say publick prayer, and devoutly and reverently to order the service of God's house.

¶ *The Incumbent.*

I will so do, the Lord being my helper.

¶ *And at the place where the Lessons are read, the Bishop shall say,*

Hear the words of Saint Paul, written in the third chapter of the Second Epistle to Timothy.

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.

IT is the duty of the Minister diligently to study and read God's holy Word; according to the solemn promise made at his Ordination.

¶ *The Incumbent.*

I will so do, the Lord being my helper.

¶ *At the pulpit, the Bishop shall say,*

Hear the words of Saint Paul, written in the fourth chapter of the Second Epistle to Timothy.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

IT is the duty of the Minister diligently to preach God's holy Word, and to use publick and private monitions and exhortations, as well to the sick as to the whole; according to the solemn promise made at his Ordination.

¶ *The Incumbent.*

I will so do, the Lord being my helper.

¶ *Then they shall proceed to the Lord's Table, and the Bishop shall say,*

Hear the words of Saint Paul, written in the tenth and eleventh chapters of the First Epistle to the Corinthians.

THE cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

IT is the duty of the Minister diligently and frequently to celebrate the holy Communion of the Body and Blood of Christ.

¶ *The Incumbent.*

I will so do, the Lord being my helper.

The portion of Scripture taken from the ninth chapter of the First Epistle to the Corinthians was added by the Bishop of Huron (Dr Williams). It is a useful reminder, from the highest authority, of a clear Christian duty.

¶ *Then shall the Bishop, turning to the people, say,*

Hear the words of Saint Paul, written in the ninth chapter of the First Epistle to the Corinthians, and in the fifth chapter of the First Epistle to the Thessalonians.

EVEN so hath the Lord ordained that they which preach the gospel should live of the gospel. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

The first part of the Admonition which follows, down to the word "Sacraments," was composed by Dr Williams, Bishop of Huron. The object he had in view was to meet our Canadian conditions of Church life. In this country

practically all the churches are supported by voluntary contributions. The address is therefore not made to the minister but to the people. And they are reminded on this solemn occasion of their duty to support the Church with their offerings in a worthy manner. The absence of this exhortation in the English forms is probably due to the endowments which exist in the Motherland.

IT is the duty of the people to afford to their Minister at all times all needful help and encouragement in his work, and to give of their substance to his support; so that, being free from worldly anxieties, he may devote himself wholly to the preaching of God's Word and the ministration of the Sacraments. Therefore, I charge and exhort you, Brethren and Churchwardens of this Parish, to pray continually for this your Minister who is set over you in the Lord, and to help him forward in all the duties of his holy calling. Bear ye one another's burdens, and so fulfil the law of Christ.

¶ *Here may follow a Sermon or Address.*

The prayer that follows is taken from the English Diocesan forms.

¶ *Immediately before the Benediction, shall be said the two prayers following.*

O ALMIGHTY God, who makest us to will and to do of thy good pleasure: Give thy servant grace truly to perform the solemn vows and promises by him made; grant that he may be a faithful dispenser of thy holy Word and Sacraments; and that he may be a godly example to the people committed to his charge; so that, after this life is ended, together they may come to thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

The service is most fittingly brought to a close by the ancient Gelasian Collect, which is familiar by its use as the second Collect on Good Friday (*The Gelasian Sacramentary*, Wilson, p. 76).

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee, for all estates of men in thy holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

The Blessing of the Prayer Book of 1549, which is sometimes traced to the Communion Office of 1548 for its first clause, and Hermann's *Consultation*, 1543, and even further back to some ancient Office, for its second; but which really has its origin in Phil. 4. 7, and 2 Pet. 1. 2, brings this most interesting and solemn service to a close.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

CHAPTER XXXVII

OFFICE FOR LAYING THE FOUNDATION STONE OF A CHURCH OR CHAPEL

THE custom of laying a Foundation Stone must be very ancient. Edwin Sidney Hartland, a great authority on Folklore, discusses in the *Encyclopaedia of Religion and Ethics* the antiquity and universality of Foundations (vol. VI, 109). Hartland holds that the rites still performed in civilized countries at the laying of a foundation or memorial-stone, or at the consecration of a church or masonic lodge, are but the pale and attenuated survival of certain rites, which might be described as magico-religious, which have come down from early times, and which were found in a lower culture of civilization.

We prefer to trace the rites to a sacred source. And Scripture gives us at least a certain warrant for so doing. For the Book of Job, to whatever date it may be assigned, is a fairly ancient book. And Job, in parable, in which his imagination pictures the scene at the creation, framed from real analogies of life in his own experience, pictures God as asking "Where wast thou when I laid the foundations of the earth? Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, When the morning stars sang together, and all the sons of God shouted for joy?" The whole scene is so true to life, and some customs change so little, that it might have been written yesterday. Job must have known something about the laying of a foundation stone, the careful provision of measurements, the stretching of the plumb line, and thus he makes earthly things a shadow of the heavenlies.

Legend has been very busy with the foundation stone of

the Temple of God. The Jewish Rabbis, the Talmudic writers, and the Mussulman doctors, trace it back to the earliest possible period. One legend is that Enoch was the first consecrator of the foundation stone. He built, the story runs, under inspiration of God, and in obedience to a heavenly vision, an underground temple beneath Mount Moriah. His son Methuselah, the grandfather of Noah, constructed the building. Enoch, it is said, placed on a cubical stone plates of gold enriched with precious stones, and having the true name of God engraved thereupon. This foundation stone was placed in the lowest arch, in the lowest vault of the nine, constructed each beneath the other. Enoch, the legend runs, was only permitted to enter this sacred enclosure once a year, and after his death, in due succession, Methuselah and Lamech. The deluge destroyed all knowledge of this temple.

The legend, however, carries it forward to the time of Solomon's temple. David, it was said, found when he was preparing the foundations of the temple, deep in the excavation, a certain stone on which was inscribed the sacred and ineffable name of God. The Masonic tradition quite naturally transfers all this to Solomon. It also follows the Talmudic writers in having the foundation stone secreted.

We are on safer ground when we note the teaching of the inspired Word, which, while it records the laying of the foundation of the Temple, points to Christ as the true foundation: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Is. 28. 16). But we must put aside our preconceived ideas of a foundation stone, or corner stone, which we think of as a ceremonial stone containing records and inscribed with the names of the builders and the architect. We must think, rather, of the great foundation stones of older days, upon which the building rested, and which no water could undermine, and no weight could sway. The foundation stone is then the natural symbol of Christ, Who is the Rock of Ages, and of the Truth which He personifies and teaches.

It has been the custom for many centuries to lay a foundation stone, or more than one, with appropriate religious ceremonies. Wickham in the *Prayer Book Dictionary* notices, for instance, that when the building of Salisbury Cathedral was begun, in 1220, Bishop Poore laid three foundation stones himself, the Earl of Salisbury laid the fourth, his countess the fifth, and a number of prominent clergy and laity laid stones as well. And he notes that while Churchmen have as a rule preferred to have but one foundation stone, it has sometimes been laid, and he thinks to advantage, by persons representing various classes in the community; as, for instance, landlords, clergy, employers of labour, and those representing what we now call, for the lack of a better name, labour.

There were many curious customs prevalent in early times in connection with the erection of ecclesiastical buildings. It is said that the mortar used in the building of the Church of St Sophia at Constantinople is still fragrant with the sweet perfumes which were mixed with it. We are told that the mortar used to build the Tower of London was tempered with the blood of beasts. There is a saying which has wide currency in Greece, that "there must be blood in the foundations." And there are many incidents in European countries where, at the foundation of churches and houses, an animal has been killed and the foundations sprinkled with its blood.

The legendary lore of Europe, especially in the Balkans, in Germany and in the more Celtic portions of the British Isles, is full of tales of the placing of living human beings in the foundations. The Irish traditions speak of the custom of living burial in connection with the foundation of monasteries. They tell of the willingness of Oran, one of the companions of the sainted Columba, to be buried alive under the monastery of Iona. And it is related that when Clonmacnoise on the Shannon, afterwards famous for its seven churches, was founded, a leper who had been in St Patrick's retinue was buried alive. Superstition still lingers even in Europe, and there are communities existing still

where just such acts would be repeated were it not for fear of the law.

It has long been recognized that the essential elements in the laying of a foundation stone, apart from the manual acts themselves, are the Benediction of the Stone, and the laying of it in its proper place in the faith of Christ the chief Corner Stone, and the invocation of the sacred Trinity.

Palmer tells us that in the *Ordo Romanus* and other ancient formularies there is an office on laying the foundation of a new church (*Origines Liturgicae*, II. 376). Ffoulkes says that this form is reputed to be of the eighth century; and that Goar (*Euch. Graecorum*) gives the customary order in laying the foundation of a church, and the prayer to be said on the occasion. He notes, however, that Maskell and Daniel, two leading authorities, doubt that the ritual of present use is as old as the eighth century (*D.C.A.* 430. 1).

The text of the present Roman rite was published by Pope Clement VIII, in 1596, and this Pontifical was declared to be obligatory by the Pope, who forbade the use of any other, and who prohibited the modification of the text, or any addition to it without papal permission. There were new editions published in the pontificate of Urban VIII (1623–44), Benedict XIV (1724–30) and Leo XIII (c. 1881).

The corner stone of the oldest Church of our Communion in Canada, St Paul's, Halifax, N.S., was laid by the Governor (Hon. Edward Cornwallis) in 1750.

One of the first corner stones to be laid with due religious observances must have been that of King's College, Windsor, N.S., the oldest university in Canada. It was laid on Thursday, August 1st, 1791. The simplest possible form was used, if it could be called a form. Bishop Charles Inglis, in his *Journal*, says: "I used a short prayer. Laying my hand on the stone, I said, 'This corner stone of King's College, I lay in the name of the Father, and of the Son, and of the Holy Ghost. I fervently pray the Almighty to vouchsafe a blessing to the Seminary. May it be a permanent source of sound religion, useful learning and science, virtue, order and loyalty. May these and other blessings, spiritual and temporal, flow from

hence, and be widely diffused through all the King's American domains, and particularly in the Province of Nova Scotia. Amen.'"

The form submitted by the Bishop of Toronto (Dr Sweeny), drawn mainly from the Winchester use, was accepted by the Synod of 1915. (Revision of 1915, pp. 756–61.) It was remodelled and rearranged by the Bishop of Huron (Dr Williams), for the purpose of securing a more fitting climax to what is the central point of the service, namely the actual laying of the Foundation Stone. The form of 1918 leads up to that climax, and all that follows descends from it. Moreover it brings the Lord's Prayer to its proper place according to all Anglican forms, that is, to follow immediately after the climax. This principle is clearly in evidence in the Communion, Baptismal and Confirmation services.

This form is admirably adapted for the purpose in view. It is a solemn and stately service, free from anything which might cause prejudice or raise objection, and promotes a spirit of reverence for things sacred, and of high regard for Christ and His Church.

The service opens, as is fitting, with an invocation of the Holy Trinity, and a statement that, apart from the Master Builder, without the Divine blessing, it is useless to undertake any building. We can only hope, in the spirit of true humility, to be co-workers with God. This we at once acknowledge, and turn immediately to prayer.

¶ *All things being ready, the Bishop, or other person duly authorized by him, shall say,*

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

EXCEPT the Lord build the house, their labour is but lost that build it.

Bishop. Our help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Bishop. Blessed be the Name of the Lord;
Answer. From this time forth for evermore.

¶ *Then shall be sung or said this Psalm following.*

QUAM DILECTA! Psalm 84.

¶ *Then shall be read this Lesson.*

Ezra 3. 10.

AND when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

¶ *Then shall be sung the Jubilate or a Hymn.*

¶ *Then shall the Bishop say,*

Behold I lay in Sion a chief corner stone, elect, precious,
Answer. And he that believeth in him shall not be confounded.
Bishop. The stone which the builders refused,
Answer. Is become the headstone of the corner.
Bishop. This is the Lord's doing;
Answer. And it is marvellous in our eyes.
Bishop. Other foundation can no man lay than that is laid,
Answer. Which is Jesus Christ.
Bishop. Praise ye the Lord.
Answer. The Lord's Name be praised.

The first prayer, which has the merit of summing up the main purpose of the service, is, as Dr Feltoe points out, a fairly exact reproduction of a collect in the modern Roman

Pontifical for the same purpose. It has been much condensed, but contains all the essential features of the original. Nothing could be more appropriate.

¶ *Then the Bishop, laying his hand upon the stone, shall say,*

O LORD Jesu Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person; the one foundation, and the chief cornerstone: Bless what we now do in laying this stone in thy Name, and be thou, we beseech thee, the beginning, the increase, and the consummation of this work, which is undertaken to thy glory; who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

The prayer in the Roman Pontifical is as follows:

O LORD Jesu Christ, Son of the living God, who art the true Almighty God, the brightness and image of the eternal Father, and life everlasting; who art the chief corner stone cut out of the mountain without hands, and the immutable foundation; do thou confirm this stone to be laid in thy Name; and thou, who art the principle and the end, in which principle, God the Father, in the beginning created all things, be thou we beseech thee, the beginning, the increase and the consummation of this work which is to be undertaken to the praise and glory of thy Name, who with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.* (*Pontifical Leo XIII*, vol. II.)

The ceremony of laying the Foundation Stone is simplicity itself. There are two principles, however, which are kept clearly in view. The first is that the Stone is laid in the faith of Christ. The second is that this act of faith is in the Name of God, the sacred and adorable Trinity.

In the service forms of the Anglican communion, there is a clear division made between the formula used in the laying of the Stone, and the announcement made, declaring the

object of the work. In the modern Roman Pontifical the two are united. There is, however, substantial agreement in the form of sound words used on the occasion.

The Canadian revisers, following the English Diocesan forms, have adopted the following terms:

¶ *Then, all things being made ready, the stone shall be laid, by the person appointed thereto, with these words,*

IN the faith of Jesus Christ, we lay this foundation stone, in the Name of God the Father, God the Son, and God the Holy Ghost. *Amen.*

In the Roman Pontifical the Name of God is omitted, and it reads "in the name of the Father, and of the Son, and of the Holy Ghost."

The announcement is with us a separate and distinct act. The Bishop may be present but yet not lay the Stone, but it is his place to make the announcement, which he does in the following words:

¶ *Then shall the Bishop say,*

HERE let true faith, the fear of God, and brotherly love ever remain. This place is set apart for prayer, and for the praise of the most holy Name of our Lord Jesus Christ; who ever liveth, with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Roman Pontifical contains the additional term of "invocation," thus "for the invocation and praise for the most holy Name."

The form of words used differs materially from the Masonic formula, which has a governing rule, the Grand Master striking the stone three times with the gavel (which may possibly have a mystic symbolism), and saying: "Well made—well proved—truly laid—true and trusty; and may this undertaking be conducted and completed by the Craftsmen according to the Grand Plan, in Peace, Harmony and Brotherly Love." And in the announcement, as well, there is no resemblance to the Masonic Ritual. The Grand Master

in that Ritual declares the Corner Stone to be Plumb, Level and Square, and so duly laid according to the ancient usages, customs, and landmarks of Freemasonry; and he invokes the blessing upon the work of the Great Architect of the Universe, and prays that it may be made memorable to the latest generation. The Masonic Ritual includes the dropping of corn on the Stone, and the pouring of wine and oil upon it, with appropriate ceremonies and invocations.

The Service then proceeds:

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. **And with thy spirit.**

Bishop. **Let us pray.**

Lord, have mercy upon us, etc.

OUR Father who art in heaven, etc.

The prayer which follows is adapted from the Special Forms of Service for the Diocese of Canterbury. The same prayer is in the form used in Winchester. Dr Feltoe thinks that the Winchester form was drawn up by Archbishop Davidson, when Bishop of that See, and that it followed the lines which his great predecessor Bishop Andrewes had laid down. The prayer in the Roman Pontifical, which opens in the same words, is quite different in character.

The prayer in the Canadian Book is as follows:

O ETERNAL God, mighty in power, of infinite majesty, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in thy Name: Direct and bless, we pray thee, our efforts to build this house for thy worship and service, and grant us such success as may tend to thy glory and the salvation of thy people; through Jesus Christ our Lord. *Amen.*

The next prayer is from the same source. We had a prayer authorized for use by the Provincial Synod of Canada, which embodies the petitions here made, but it differed in the address, and in some other particulars, which are briefly indicated. It reads in this wise: "O Lord, who wisely orderest all things, both in heaven and earth; to thy merciful protection we commend the workmen employed in this building. Let thy fatherly hand ever be over them," etc. The prayer now reads:

> O GOD, who art the shield and defence of thy people: Be ever at hand, we beseech thee, to protect and succour the builders of this house; keep them, in their building, from all sin and profaneness, and shelter them from all accident and peril; that the work, which through thy mercy hath now been begun, may by their labour be brought to a happy end; through Jesus Christ our Lord. *Amen.*

The prayer which follows takes its leading features from the Canterbury and Winchester forms. It has, however, been greatly improved, in the address, by a striking reference to Isaiah's prophecy and its fulfilment. We owe this enrichment to the joint work on the prayer of the Bishop of Ottawa (Dr Roper) and the Bishop of Huron (Dr Williams). It appears that the Bishop of Huron had occasion to use the form of 1915 shortly after its publication. He discovered that we had practically the same exordium to two collects, which he thought was a sign of great poverty. In the work of the sub-committee we have an illustration of what often happened, the suggestions of different members welded or hammered into a complete whole. The address formerly read:

> O GOD, who hast built the living temple of thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

It now reads:

> O GOD, who hast laid in Sion a chief corner-stone, elect, precious, thy Son our Saviour Jesus Christ, upon whom alone thou dost build the living temple of thy Church: Grant unto the work of thine own hands continual increase of glory and spiritual strength, and daily make thy people more meet for the eternal tabernacle of thy rest in the heavens; through Jesus Christ our Lord, to whom, with thee, O Father, and thee, O Holy Ghost, be honour and glory, now and for evermore. *Amen.*

The next step is to provide for an address, if one is to be made, and in many cases this is most fitting. Provision is also made for a hymn, during which an offering may be taken.

> ¶ *An Address may be given.*
>
> ¶ *After a Hymn has been sung, during which a collection may be made, the Bishop shall say the following prayers.*

The service is then brought to a close, first by the saying of the ancient Gregorian collect, which is peculiarly fitted for the inception of any work, and which carries with it the petition that, as our work begins with God, it may have His favouring help, and at length be completed in Him.

> PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Then follows the Collect of St Simon and St Jude, written in 1549, and based on Eph. 2. 20–22, which makes it most suitable for this special service. Strangely enough there is no mention of the Apostles commemorated, and if the collect had been composed for the laying of a foundation stone, it could not possibly be more appropriate.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The service concludes with a benediction, in the form of a prayer. This is the Aaronic blessing, as found in Num. 6. 24–26. It is the full form, and differs from the blessing at the close of the Commination Service in that it includes the 25th verse.

THE Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

CHAPTER XXXVIII

FORM OF CONSECRATION OF A CHURCH OR CHAPEL

THE dedication of places of public worship is a very ancient rite or ceremony, as is shown by the dedication of the Tabernacle (Numb. 7), of the first Temple (1 Kings 8), and of the second Temple (Ezra 6). It was a pagan custom as well. It is not known when the Christian churches were first consecrated, but there were many in the time of the first Christian emperor, Constantine. Eusebius tells us that they were solemnly consecrated, and the dedications celebrated with great rejoicing. The essentials, as Bishop John Wordsworth points out, were at least three: the transference on the part of the founder of the property, its acceptance on behalf of the Church by the Bishop, and a solemn celebration of the Holy Communion. Indeed the Sacrament of the Lord's Supper, in which believers gathered under the presidency of their chief pastor to meet their Lord in His new house, would appear to have been the only essential ceremony.

The Church of Rome, strangely enough, had no rite for the consecration of churches as late as the middle of the sixth century, as Duchesne, in his *Christian Worship. Its Origin and Evolution*, points out. Vigilius, Bishop of Rome, stated, A.D. 538, that the fact that Mass had been solemnly celebrated was a sufficient dedication. It is a remarkable fact that the earliest form of the Gregorian Sacramentary does not provide for the consecration of churches, while the Gelasian does; an indication, Edmund Bishop thought, of the severe simplicity of the early Roman ritual, and of the influence of later Gallican practice. The latest research would seem to indicate, as Dr Feltoe points out, that we

owe the leading ideas which cluster around consecration proper to the Eastern Church.

The object of Consecration has been admirably stated by two of our great Anglican divines. The judicious Hooker deals with this subject, as with so many others, along lines of wisdom and of common sense. "When we sanctify or hallow churches, that which we do is to testify that we make them places of public resort, that we invest God with them, that we sever them from common uses" (*Ecc. Pol.* v. 16). While the learned Bingham states: "By the *consecration of* a church, the ancients always mean the *devoting* or *setting it apart for divine service*" (*Antiq.* VIII. 9).

The order of service in the Roman Pontifical was of gradual growth, the consecration proper coming from the East, and being quite distinctly Byzantine; only that part which has to do with the disposition of relics arising from Roman ideas. The two most ancient Roman forms are suggestive of the funereal aspect, while the Gallican ceremonies, so-called, take the idea of Christian baptism of persons as the most suitable for the consecration or dedication of churches.

The first Church to be regularly consecrated in Canada was at Shelburne, N.S., on 30th July 1790. It is true that churches in Halifax, and probably in Lunenburg, N.S., and possibly in other places, had been dedicated by priests. In fact the record runs that "The Little Dutch Church" in Halifax, N.S., was consecrated by the Rev. Dr Breynton, rector of St Paul's, in 1760. Bishop Charles Inglis in his *Journal*, under date Thursday, 29th July 1790, writes: "Drew up the Order and manner to be observed tomorrow in Consecrating the New Church, which is to be called Christ Church. The form is that drawn up by Convocation in 1712, and printed in Vol. 4th, of Wilkins' *Concilia*." And on July 30th he records: "This is the first Church that has been regularly consecrated in British America."

The presentation of a petition to the Bishop, "praying that he will consecrate the Church," is found in many forms, although omitted in the American Book. The Canadian

Book is the only one in which the terms of the petition are set forth; though it allows a diversity of form by the provision "in the form following or to the like effect." The feeling against allowing any such form in a book of devotion is off-set by the fact that it is included for practical reasons, and provision made for due order in preparing for the rite of consecration. This form of petition was incorporated in the service set forth by the authority of the Provincial Synod of Canada, and therefore came to us by the practical sanction of usage for many years.

¶ *The Bishop, attended by his Chancellor and Chaplains, shall be received at the door of the church by the Clergy (wearing surplices), the Churchwardens, and others. A petition, in the form following or to the like effect, signed by the Incumbent, Churchwardens, and others, shall be read, and presented to the Bishop.*

TO the Right Reverend..... Bishop of.....

WE, the Incumbent, Churchwardens, and other inhabitants of.....having acquired the land (*describe it*), more particularly described in a deed between.....and..... (*or by will or otherwise as the case may be*), duly registered according to law (*where registration is possible*) on the.....day of.....in the year of....., on which there is a Church, which we certify to be free from any legal incumbrance, do humbly pray you to separate the same from all profane and common uses, and to consecrate the said Church, and set it apart for ever for the worship of God, according to the rites and discipline of the Church of England in Canada.

The answer which the Bishop makes is new and is found only in this book.

¶ *The Bishop, accepting the Petition, shall answer and consent, saying,*

BRETHREN, if this be your desire, and the desire of the Parishioners, we will now proceed to the act of consecration.

The ancient collect, which owes its origin to the Sacramentary of Gregory, and is so familiar to our ears from its opening words "Prevent us, O Lord," has a special fitness

for this service. We ask God to go before us as we enter the Church, to help us in all our actions, and to follow them up by assisting us in all our works, which being begun in Him, may find their completion in Him as well. This most appropriate Collect appears in the Scottish form of Consecration, which is no part of the Prayer Book, and also in the Canadian Book. It is in the Irish form of 1666, but not in the service in the present Prayer Book of the Church of Ireland.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop and Clergy, preceded by the Churchwardens, entering the Church or Chapel by the principal entrance, and proceeding up the midst thereof towards the Chancel, shall say or sing the 24th Psalm.*

DOMINI EST TERRA. Psalm 24.

The 24th Psalm has an appropriateness of its own. It is by pre-eminence an Ascension Psalm. And yet it is most truly a Psalm of entry into the sanctuary. It has been called the processional hymn of the Old Testament Church, which celebrated the entrance of Jehovah into His holy house. It is full of the spirit of exuberant joy. Jehovah "enters into His rest, He and the ark of His strength." We need not wonder then if a study of the forms of consecration shows that this Psalm is the one selected for the service.

The Roman rite is quite dramatic. For, when the Bishop visits the Church early on the day of consecration, he leaves a deacon within the empty church, vested, who stands behind the principal door, which is closed upon him. When the ceremony proper takes place, the Bishop strikes the door with the end of his staff, saying: "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in." The deacon makes inquiry

from within "Who is this King of glory?" Then the Bishop answers "It is the Lord strong and mighty, even the Lord mighty in battle." There is very much the same dramatic incident in the Eastern Church. In the modern rite, which is probably a survival of some ancient usage, the clergy stand before the closed Church doors, and sing the 24th Psalm, 7th verse, when someone from within demands "Who is this King of glory?" Those without give the answer, whereupon the doors are thrown open and the procession enters the Church.

The modern use in the Diocese of Salisbury has this feature brought out and placed in a musical setting. The Canadian revisers accepted the view of Dr Farthing, Bishop of Montreal, who drew up the form, in favour of a simple and yet devout ceremonial. The Bishop consents to the petition for consecration, offers prayer for divine guidance and assistance, and then with his clergy, preceded by the churchwardens, enters the church by its principal entrance, and proceeding up the midst thereof uses the ancient processional Psalm.

The rubric which follows indicates clearly the next procedure:

> ¶ *When the Bishop is seated, he shall have the instrument or instruments of donation and endowment presented to him, by the person duly appointed, which he shall lay on the holy Table; and then, standing and turning to the Congregation, he shall say to them as follows, or otherwise, at his discretion.*

The exhortation which follows, with the alteration of a word or two, is in most modern English forms. It is practically the same in the Irish and American Books. It has great homiletical value, and indicates clearly the main purpose of consecration. The Roman form provides for an oration at the principal door on the duty of treating churches with reverence, and also for an address to the founder of the Church. Our form gives a succinct statement of the reasons for consecration, and provides that it should be read in the hearing of the people. It is framed upon A Form of Consecrating Churches, Chapels, and Churchyards, passed in the Lower House of Convocation, 1712, and compiled chiefly

for the Consecration of the (50) new Churches (Harington, *On the Consecration of Churches*, p. 179).

> DEARLY beloved in the Lord, forasmuch as devout and holy men, as well under the law as under the Gospel, moved either by the secret inspiration of the blessed Spirit, or by express command of God, or by their own reason and sense of order and decency, have erected houses for the public worship of God, and have separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works our heavenly Father hath vouchsafed to approve and accept: Let us not doubt but he will also graciously approve this our godly purpose of setting apart this place in solemn manner to religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, and say,

The prayer of consecration or of dedication then follows. No prayer could be more fitting. It is from ancient sources, and seems to bear in its moving sentences echoes of the prayer of Solomon at the dedication of the temple. It differs slightly, in a phrase or two, from the Irish and American prayer. It is much shorter than the prayer in the Eastern rite. It is admirably adapted for the purpose, combining a high attitude of devotion, with suitable petitions for the great and solemn occasion for which it is used. It is taken from the Form of Consecration, 1712, with a few verbal changes; as for instance the substitution of "holy" for "blessed" before Sacraments; but it retains throughout the spirit and sentiment of that prayer. It is not found, as some have thought, in the form set forth by Bishop Andrewes.

> ¶ *Then, all kneeling down, the Bishop shall say the prayer following.*
>
> O ETERNAL God, mighty in power, of majesty incomprehensible, whom the

> heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence in whatsoever place even two or three of thy faithful servants shall assemble in thy Name, to offer up their supplications and their praises to thee: Vouchsafe, O Lord, to be present with us, who are now gathered together to consecrate this place, with all humility and readiness of heart, to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it entirely to thy service, for reading therein thy most holy Word, for celebrating thy holy Sacraments, for offering to thy glorious majesty the sacrifice of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy ordinances: Accept, O Lord, this service at our hands, and bless it with such success as may most tend to thy glory, and the salvation of thy people; through Jesus Christ, our blessed Lord and Saviour. *Amen.*

The Canadian revisers adopted the plan of having all the prayers in this rite said at one place, each following the other in logical sequence and in order. In this we followed the American Book, the Protestant Episcopal Church of the United States having been the first Church of our Communion to set forth a form of consecration with authority. The American Church took this action in 1799, and appears to have adopted the form prepared by Convocation in 1712, which was generally agreed to, but never sanctioned. This form precluded a procession to different parts of the church by its plain direction "continuing where he is," referring to the Bishop and the place where he should say the prayers. The Irish form of 1666 had provided for special lessons and prayers to be said at the font, and pulpit, and holy Table, as well as a prayer at the offering of the sacred vessels and books. Bishop Andrewes (1620) was perhaps the first, as Bishop John Wordsworth points

out, to introduce a procession to different points in the church connected with different rites. Andrewes made provision for prayers at the font, pulpit, reading desk, holy Table, place of marriage, and the pavement under which the dead were likely to be buried. A number of English Bishops followed this general plan, as for instance Laud in 1640 and Cosin in 1665. Monteigne of London (1622) however adopted a much simpler form.

The Bishop's place according to the American rubric is near "his chair"; presumably, in the Irish Book, near the "Communion Table"; in the form authorized by the Provincial Synod of Canada, "standing at the North Side" of the holy Table; but now, in our new book, evidently near the "holy Table." In any case, in all three, the prayers are all to be said from the same place.

The first prayer is as follows:

¶ *After this the Bishop shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and, being made a living member of Christ's Church, may ever remain in the number of thy faithful and elect children. *Amen.*

The prayers begin naturally enough with petitions concerning Baptism. It is fittingly made a prayer for persons, rather than a dedication of things. In this principle it follows the American and Irish Books, and in language the American form with a few slight changes. The English Diocesan forms, with some exceptions such as Canterbury, seek the blessing upon the font or laver, rather than upon the baptized.

In regard to the language of the prayer itself, it is according to the form of 1712, up to the word "wrath," after which word it follows the American model. The form of 1712 agreed with that of Bishop Andrewes: "received into

the ark of Christ's Church, receive herein the fulness of grace, and ever remain in the number of Thy faithful and elect children."

There follows in due sequence a prayer for those who shall be admitted to the apostolic rite of laying on of hands in Confirmation. Strangely enough, Bishop Andrewes has no prayer of this character, nor is there a prayer along this line in the Irish form of 1666; but there is a similar prayer, as far as the word "Bishop," in the form of 1712. The wording of the prayer, while it agrees in spirit with the forms in the American and Irish Prayer Books, and the various English Diocesan forms, differs in several particulars, especially in the use of the expression, "the unity of thy Church." The inclusion of this thought here gives to the form a unique distinction, as otherwise an essential petition would have no other expression in the service.

> GRANT, O Lord, that they who in this place shall in their own persons renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be confirmed by the Bishop, may continue thine for ever; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

The Bishop then prays for all future communicants. The prayer itself is modelled upon the forms used by some of the English dioceses, and by the Irish, Scottish and American churches. It differs only in one particular, the description of the attitude of heart and mind of the communicant—"a true penitent heart, lively faith, and perfect charity," an echo almost of the answer in the Catechism.

It is, with a few changes, the prayer in the form of 1712. The latter part of the prayer is from Bishop Andrewes, but it differs altogether from the first part of his prayer, which is as follows: "Grant that all they that shall at any time partake at this table, the highest blessing of all, Thy holy Communion, may be fulfilled," etc.

GRANT, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ thy Son may come to that holy ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his Passion. *Amen.*

The prayer for those who shall hereafter make the solemn vows of matrimony follows. It is from the form of 1712, with the exception of the omission of the words "and peace" after the word "love." It is, however, in the exact language of the American and Irish Books, and it reminds one at once of the service appropriate for that great occasion. In the English Diocesan forms this prayer usually precedes the one for the communicants; and the petition includes "peace" as well as love. The prayer by Bishop Andrewes is more simple, and is as follows: "Grant that such persons as shall be here joined together in the holy estate of matrimony by the covenant of God, may live together in holy love unto their lives' end."

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. *Amen.*

The prayer for those who shall come to offer "The Thanksgiving of Women after child-birth" is peculiar to the Canadian Prayer Book. At least there is no trace of it in the form by Bishop Andrewes, in the Irish form of 1666, nor in the forms of Convocation, 1712 and 1715; and there is no trace of it in the Irish or in the American Books; nor is it to be found in the English Diocesan forms accessible to the present writer. It had long, however, been authorized for use in the Canadian Church by the Provincial Synod of Canada. And, strangely enough, it is given prominence in

a Church where the service for "The Churching of Women" is seldom heard, at least among native born Canadians. It is none the less fitting, as it furnishes an ideal towards which the Church might well aim.

> GRANT, O Lord, that all such as have through thy mercy been preserved in the great danger of child-birth, and shall come to this place to give thee thanks for the same, may through thy help both faithfully live and walk according to thy will in this life present, and also be partakers of everlasting glory in the life to come. *Amen.*

The worshippers who shall hereafter take part in the great services of the Church have now had prayers offered in their behalf. It is fitting therefore that we should remember before God the mourners who shall come to the house of prayer with their beloved dead. We have therefore incorporated a prayer for them, one which seems to echo the heart's cry of many a generation of Christian people in their hour of sorrow. It is not to be found in Bishop Andrewes' form, nor in the Irish form of 1666, nor in the Convocation forms of 1712–15; nor in the Irish or American Books; nor is it in the ordinary English Diocesan forms; but it has had a place in the Canadian Church through its authorization by the Provincial Synod of Canada, and is, I venture to say, one of the most appropriate and beautiful in the service.

This prayer appeared to the writer to be such a valuable enrichment that he has taken great pains to trace its origin. The following gleanings may throw light upon it.

The Form of Consecration of a Church or Chapel originated in the House of Bishops of the Provincial Synod of Canada. It was sent down to the Lower House at the Ninth Session of the Synod (1877): (*Journal*, IXth Session, p. 51). It ought, however, to be noted that, in the prayers provided, the prayer "O Merciful God, who givest light in darkness" (p. 721) is not to be found. The "Form," however, was printed in the *Journal* and could be studied by church people

in the eight dioceses then comprised in the Provincial Synod of Canada; the Diocese of Huron being at that time the most westerly in that Synod. The form was held over until the following session, the tenth Synod, which met in 1880. At that Synod, Canon Davidson, of the Diocese of Montreal, moved, seconded by the Rev. Rural Dean Baker of the Diocese of Ontario, "That the House of Bishops be respectfully requested to add a prayer to page 54 to suit the case of the bereaved and others with reference to the Burial of the Dead." This resolution carried. In due course, during the tenth Session, the House of Bishops sent down the proposed "Form," which now included the prayer "O Merciful God." The following Message was sent down to the Lower House: "The Metropolitan begs to inform the Prolocutor that this House has complied with the request of the Lower House to prepare an additional form of prayer, in the service of Consecration of Churches, for the bereaved members of the Church, and the enclosed form is the prayer which has been prepared." (Minute Book, House of Bishops, p. 283; *Journal*, Xth Session, p. 53.)

My first surmise was that the prayer was the work of Bishop Medley of Fredericton, who became Metropolitan in 1878. The Synod prayers of the Diocese of Fredericton, usually ascribed to Bishop Medley, have a petition for the Church: "May all who love her abide in Thy truth, and all who depart from her one day return to her embrace, that when all the diseases of our souls are healed and all sorrows ended, we may be refreshed with the joys of an eternal resurrection," etc. This prayer is most suggestive, and seems to point to Bishop Medley as the compiler, if not the author, of the prayer.

> O MERCIFUL God, who givest light in darkness, comfort to the mourners, and to the weary rest: Grant to all thy bereaved children who shall enter into this house, to be filled with the consolations of thy Holy Spirit; that, when the diseases of their souls are healed, and all sorrows ended, they may be refreshed with the joys of an eternal resurrection. *Amen.*

The great body of Christian worshippers, who shall from week to week gather in God's house, must not be forgotten. They will come to offer what Carlyle calls that transcendent wonder-worship to the most high God. They will lift their hearts in praise and thanksgiving to the all-Father in heaven. They will bring their sins and their sorrows, their griefs and fears, their trials and their troubles, and all their great and pressing needs, to the throne of grace. Prayer, prevenient prayer, is now offered that God will grant unto them pardon and peace, and grace sufficient for their every need.

Religion, as Addison points out, "unless it be invigorated and reimpressed by external ordinances, by stated calls to worship," will "glide by degrees out of the mind."

The prayer as it stands is not to be found in any of the well-known forms, although the sentiments it exhibits are to be seen in different prayers. It was set forth by the Provincial Synod of Canada, and thus naturally found a place in our book.

> GRANT, O Lord, that whosoever shall confess their sins and offer up their prayers and praises unto thy divine majesty in this place, may be kept from all worldly and wandering thoughts, and may draw near unto thee with such stedfastness of faith, and devout affection of mind, that they may be graciously accepted in thy sight. O Lord, pardon their sins, compassionate their infirmities, enlighten and sanctify them by thy Holy Spirit, and enable them so to serve and worship thee here below, that finally they may be received into thy presence, to praise and glorify thee for evermore. *Amen.*

There is added a prayer for those who shall make offerings to Almighty God in the Church. There is no prayer of this character in the American or Irish Books, nor was it in the form authorized previously in Canada; but it is in most of the English forms, and is admirably adapted for the object in view.

GRANT, O Lord, to thy people when they offer of their substance to thee in this place, that they may feel and know that it is more blessed to give than to receive, and that with such sacrifices thou art well pleased; and that their alms may come up as a memorial before thee. *Amen.*

It appears in this form in Bishop Andrewes: "When they offer, that their oblation and alms may come up as a memorial before Thee, and they find and feel that with such sacrifices Thou art well pleased."

The final prayer not only sums up and offers to God all the former petitions in the name of Christ, but seeks also for a definite blessing upon all who shall hereafter hear the Word of God, either read or preached, in the place consecrated to religious worship. In this particular, as in others, the English ordinal for the Priesthood, as Bishop John Wordsworth observes, "differs from the Roman in its emphasis on *all* the duties of the ministry of the word and sacraments." It is therefore most fitting that the same difference should be made in the Rite of Consecration of Churches. It is the prayer by Bishop Andrewes, enlarged in 1712 by the addition of "and preached," and with a new ending.

GRANT, O Lord, that by thy holy Word which shall be read and preached in this place, the hearers thereof may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. All these our prayers and supplications we offer in the Name and through the mediation of Jesus Christ our Lord. *Amen.*

St Paul's blessing (1 Tim. 1. 17), with the addition of "the Father, the Son, and the Holy Ghost," and the word "all" before "glory," most fittingly brings this portion of the service to a close. This feature is wanting in the American Book, although it has a place in most ancient forms.

NOW unto the King, eternal, immortal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be all glory for ever and ever. *Amen.*

We have now four rubrics, which indicate clearly the acts which follow, and the service which is now taken.

¶ *Then, the Bishop sitting in his chair, one of the Clergy or other person appointed by him shall read publicly the Sentence of Consecration, according to the form on page 726, which the Bishop shall then sign, and order to be recorded in the Registry of the Diocese.*

¶ *The Service appointed for the day shall then be said, unless otherwise ordered by the Bishop.*

Proper Psalms: 84, 122, 132. *Proper Lessons: First Lesson,* 1 *Kings* 8. 1—30, *or* 1 *Chron.* 29. 1—24, *or Zechariah* 8. 9 *to end; Second Lesson, Heb.* 10. 19—25.

¶ *Instead of the Collect of the day, the Bishop shall say the following prayer.*

The occasion is deemed to be of such importance that, whatever the day may be, instead of the Collect appointed for it, the following Collect is to take its place. It is framed upon the form of an ancient prayer, but differs from the Collect in the English forms and the American and Irish Books. It also differs from the familiar one in the Provincial Synod form. Its main ideas are found in Bishop Andrewes, and, somewhat enlarged, it is one of the prayers in the form of 1712, to be used instead of the Collect of the day.

O MOST blessed Saviour, who didst vouchsafe thy gracious presence at the Feast of Dedication: Be present with us at this time by thy Holy Spirit, and so possess our souls by thy grace, that we may be living temples, holy and acceptable unto thee; and, being cleansed from all carnal and corrupt affections, may be devoutly given to serve thee in good works; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

There is yet to be remembered before God the pious donor, or donors, of the Church, who have given of their thought, their time, their energy, their means, for the erection of a house of God in the land. The prayer is found in

almost all forms in its main particulars; the Canadian adaptation following most closely, however, the one used in the Diocese of Canterbury. It is more concise than the prayer in Bishop Andrewes' form, and follows the main lines of the form of 1712. J. Wickham Legg, in his work on the Consecration of Churches, seems to speak of this prayer as if it were Bishop Andrewes' own composition (note, p. 44).

¶ *After the General Thanksgiving, the Bishop shall say the following prayer.*

BLESSED be thy Name, O Lord, that it hath pleased thee to put into the heart of thy *servants* to erect this house to thy honour and worship. Bless, O Lord, *them*, *their families*, and *their* substance, and accept the work of *their* hands; and grant that all who shall enjoy the benefit of this pious work may shew forth their thankfulness by making a right use of the same, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

¶ *Prayer ended, a Hymn may be sung.*

The essence of the Consecration, it has been held from the earliest times, is the celebration of the Holy Communion. Our service, without directly stating that there shall be an administration of the Lord's Supper, proceeds upon that assumption, and under an appropriate rubric provides a Collect, instead of the Collect of the day.

¶ *In the Communion Office, instead of the Collect appointed for the day, the following shall be said,*

O MOST glorious Lord God, we acknowledge that we are not worthy to offer unto thee anything belonging to us; yet we beseech thee, of thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of all thy servants, who, either now or hereafter, entering into this thine house, shall call upon thee; and by thy grace prepare our hearts to serve thee with reverence and godly fear.

Fill us, we beseech thee, with a deep sense of our unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with pure hearts, with bodies undefiled, and minds sanctified, we may always render a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

The Collect sums up the petitions which should be offered at such a time. It is from the Consecration Form adopted by the Upper House of Convocation 1st July 1715, which the Irish and American revisers have altered, but not to advantage. The Epistle is Ephesians 2. 13 to the end; and the Gospel, John 2. 13–18. These rubrics follow:

¶ *Here may follow a Sermon or Address.*

¶ *The Sermon being ended, and the Offertory Sentences read, and the alms reverently presented by the Bishop: the Bishop shall then place on the holy Table as much bread and wine as he shall think sufficient; after which he shall say the prayer for the whole state of Christ's Church militant here in earth, and the rest of the office for the holy Communion.*

The concluding prayer collects afresh the supreme and ruling thought of the whole service, and breathes forth a petition that the Church now set apart for God may be a spiritual home to the most remote generation, where God shall indeed be worshipped in spirit and in truth. The first part of the prayer was evidently taken from Bishop Andrewes, down to the word "earth," the second part, with the exception of the word "performance," where it read "the religious performance of this day," from the form of 1712, where the Collect reads as we have it, with the exception of the word indicated.

¶ *Immediately before the final Blessing, the Bishop shall say the following prayer.*

BLESSED be thy Name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth: Bless, we beseech thee, the religious service of this day, and grant that in this place, now set apart to thy service, thy holy Name may be worshipped in truth and purity to all generations; through Jesus Christ our Lord. *Amen.*

The Sentence of Consecration, which follows the Provincial Synod form, with the addition of the word "Canada," then follows:

SENTENCE OF CONSECRATION.

In the Name of God. *Amen.*

WHEREAS a Church has been erected at .....within our Diocese and jurisdiction, upon a piece of land (*description of the land and title to be here inserted*); and whereas the said building is now completed and furnished with all things requisite for the due performance of public worship, and is free from all legal liability for debt, and is now ready for consecration; and whereas a Petition has been presented to us by the Incumbent, the Wardens and others (*to be here described as the case may be*), praying that we would be pleased to consecrate the said building;

Now therefore, we,....., by Divine permission Bishop of....., do by virtue of the authority ordinary and episcopal to us committed, consecrate the said building, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God for the ministration of his holy Word and Sacraments, and for public worship, according to the rites and ceremonies of the Church of England in Canada, and no other, by the name of.....

And we do pronounce, decree, and declare that the said Church shall remain so consecrated, set apart, and dedicated for ever, by this our definitive sentence and final decree, which we read and promulge by these presents.

WITNESS our hand and seal, this.....day of .....in the year of our Lord....., and of our Consecration the.....

CHAPTER XXXIX

FORMS FOR THE CONSECRATION OF CHURCH-YARDS, OR CEMETERIES, AND THE HALLOWING OF A GRAVE

CONSECRATION OF A CHURCH-YARD

THERE is provision made for the Consecration of a Church-yard, at the same time that the Church is consecrated. The form is an exceedingly simple one, and is much shorter than the English Diocesan forms. The American Book, strange to say, provides no service for the consecration of burial grounds. The Irish Service differs largely from ours. The Scottish Book has no form for this purpose, but it provides a prayer, in the form of a "Benediction of a Grave in Unconsecrated Ground."

The Canadian Church had possessed a form set forth by the Provincial Synod of Canada, and founded upon ancient usage. It follows closely a form long used in the Diocese of London. But its governing rubric is much simpler. There was a provision in the London form of a very practical nature. For in it "the Bishop having declared his readiness to consecrate, proceeds with his Chancellor and Registrar, and with the Clergy and People, to a Tent provided for the purpose on the ground to be consecrated."

The prayer is practically the same as the London one, except that we have for "the faithful" the word "Saints," and that we add the word "faithful" before the word "Redeemer." We add, however, to the long prayer of the London form a suitable Collect. It is full of the spirit of resurrection hope, and most consolatory in character.

We mean by a Church-yard a portion of land adjacent to

the Church, and used as a place of burial for our beloved dead; or a cemetery which is used for the same purpose. It has been the custom of Christians for many centuries, certainly from the sixth century, to dedicate such portions of ground for this sacred purpose.

The rubric suggests the character of the service, and the prayer that follows is peculiarly appropriate.

¶ *Before or after Service in the Church, the Bishop, Clergy, and the people shall walk round the portion of ground which is to be consecrated; and the Bishop, standing in some convenient place, shall say the following prayer.*

O GOD, who hast taught us in thy holy Word that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it; and likewise, by the example of thy holy servants in all ages, hast taught us to assign particular places, where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are kept in the hands of their faithful Redeemer: Accept, we beseech thee, this charitable work of ours, in separating this portion of ground to that good purpose; and give us grace that, by the frequent instances of mortality which we behold, we may seriously consider how frail and uncertain our own condition is, and may so number our days as to apply our hearts unto wisdom; that in the midst of life thinking upon death, and daily preparing ourselves for the judgement that is to follow, we may have our part in the resurrection to eternal life, with him who died for our sins and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

O LORD Jesu Christ, who by thy death hast overcome death, and by thy rising to life again hast restored to us everlasting life: Grant to all thy servants, who shall here

be buried, that their bodies may rest in peace, and that through the grave and gate of death they may pass to a joyful resurrection; through thy merits, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

FORM OF CONSECRATION OF A CHURCH-YARD OR CEMETERY SEPARATELY

The Canadian Church had long possessed a service for this purpose, set forth by the Provincial Synod of Canada. It was frequently used as the country developed, and towns and cities required cemeteries at some distance from the church itself. It was drawn from ancient sources. The only real addition made by the revisers is the printing of the Benediction, "The peace of God," etc.

¶ *At the entrance of the ground or Church-yard to be consecrated, which shall be sufficiently enclosed, a Petition for its consecration shall be presented to the Bishop (as before presented in the Office for the Consecration of Churches).*

¶ *After assenting to its prayer, the Bishop shall say the following Collect.*

PREVENT us, O Lord, etc.

¶ *Then the Bishop, Clergy, and Laity, in due order, shall walk round the portion of ground which is to be consecrated, saying or singing Psalms* 23, 39, 90, 103, *or any of them. Returning to the Church porch, or other convenient spot, the Bishop shall say,*

THE glorious majesty of the Lord our God be upon us; prosper thou the work of our hands upon us. O prosper thou our handiwork.

¶ *Then shall the Bishop, or some Clergyman appointed by him, read one of the Lessons following: Genesis* 23, *or St John* 5. 21—29, *or* 1 *Thessalonians* 4. 13 *to end.*

¶ *Then some Clergyman or other person appointed by the Bishop shall read the Sentence of Consecration, according to the form below which the Bishop shall sign and order to be recorded in the Registry of the Diocese.*

¶ *Then the Bishop shall say the prayers before directed to be used in a Church-yard consecrated together with a Church; and also the Collect appointed for All Saints' Day, as followeth.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellow-

ship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

¶ *After which a Hymn may be sung, and an Address given.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

SENTENCE OF CONSECRATION.

In the Name of God. *Amen.*

WHEREAS a piece of land situate at..... within our Diocese and jurisdiction, described as follows (*description of the land and of the title by which it is held to be here entered*) has been appropriated for the burial of the dead; and whereas the said piece of land is sufficiently enclosed and is now ready for consecration; and whereas a Petition has been presented to us by the Incumbent, the Wardens and others (*to be here described as the case may be*), praying that we would be pleased to consecrate the said land;

Now, therefore, we,....., by Divine permission Bishop of....., do by virtue of the authority ordinary and episcopal to us committed, consecrate the said piece of land, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God for the burial of the dead, according to the rites and ceremonies of the Church of England in Canada, and no other; that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life; through Jesus Christ our Lord.

And we do pronounce, decree, and declare that the said land shall remain so consecrated, set apart, and dedicated for ever, by this our definitive sentence and final decree, which we read and promulge by these presents.

WITNESS our hand and seal, this.....day of .....in the year of our Lord....., and of our Consecration the.....

FORM FOR THE HALLOWING OF A GRAVE IN UNCONSECRATED GROUND

There follows a form, the shortest in the Prayer Book, but not the least important in a country like Canada, especially in its pioneer settlements, where the new made grave may mark a sacred spot, near where the settler wields his axe, or turns with ploughshare the virgin soil. And as time flies past in resistless flight, at length

> Each in his narrow cell forever laid
> The rude forefathers of the hamlet sleep.

It is a true sentiment that possesses the mind that, however far from home and kindred, those who have been loved and lost should at least sleep their last sleep in ground set apart from common uses, whether it be

> A cell within the frozen mould,
> A coffin borne through sleet,
> And icy clods above it rolled,
> While fierce the tempests beat,

or whether it be that the one held dear sleeps beneath a summer sun, and gentle breezes blow, and our thoughts turn

> And speak of one who cannot share
> The gladness of the scene:
> Whose part in all the pomp that fills
> The circuit of the Summer hills,
> Is—that his grave is green.

And we mourn, not without hope, lifting up our hearts in prayer to Christ, Who is Himself the Resurrection and the Life:

O LORD Jesu Christ, who by thy burial didst sanctify an earthly sepulchre: Vouchsafe, we beseech thee, to bless and hallow this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant, which we are about to commit (*or* which has been committed) to thy gracious keeping, who art the Resurrection and the Life, and who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The original of this prayer is in the Scottish Book and is appended to the Order for the Burial of the Dead. It is from the pen of that master craftsman in liturgics, Bishop Dowden. But it has been considerably altered. The address in Bishop Dowden's prayer reads "O Lord Jesu Christ, who wast laid in the new tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people"; and the petition reads "to bless, hallow and consecrate this grave." The new prayer is possibly more concise, and perhaps also more impersonal. It is certainly a most appropriate and beautiful prayer for the place and the occasion.

The Rev. Dr John W. Suter, secretary of the American Commission, confesses quite frankly that he prefers the Canadian to the proposed American prayer. He says "We are not at all proud of ours." And he adds this very interesting touch: "One surprising thing which happened to us in our Convention was that a storm was raised about having any such prayer at all—a matter which surprised us a good deal."

CHAPTER XL

FORMS OF PRAYER TO BE USED IN FAMILIES

THE proposal to have a Form of Family Prayer in the Prayer Book was made more than once before it was adopted. At the General Synod of 1915, after all the matter connected with the enrichment and revision of the Prayer Book had been passed, and while instructions were being given to the Committee on Revision, Dean Starr moved and Dr H. M. Speechly seconded, a resolution "That Family Prayers be included in the revision." This motion passed in the Lower House, but the Upper House refused concurrence.

The feeling grew, however, in the Church, that such a form would be a most useful aid to the development of spiritual life. And the Revision Committee, working in the interim between the two Synods, prepared and duly presented to the General Synod which met in 1918 Forms of Prayer to be used in Families.

Action was taken, at the meeting of the Committee in Toronto in September 1917, on the following lines. It was decided to incorporate a brief Form of Family Prayer in the Prayer Book. The following Committee was appointed: The Primate (Dr Matheson), the Bishop of Fredericton (Dr Richardson), the Bishop of Montreal (Dr Farthing), and the Bishop of Ottawa (Dr Roper).

The Bishop of Fredericton (Dr Richardson) was appointed convener of the Committee on a Form of Family Prayer. His practical mind and devotional spirit would doubtless have been of great service in the deliberations of the Committee. But the appointment was made almost in the height of the Great War. And Bishop Richardson was called by the House of Bishops to proceed to the scene of conflict, and there to meet and confer with the devoted

chaplains of the Canadian Army. It was felt that no member of the Canadian Episcopate was better qualified in heart and mind for so difficult a task, and that no one would bring to our greatly tried men a larger fund of sympathy, or a richer treasure of counsel and good cheer. Dr Richardson was therefore compelled to resign from the Committee, and his place as convener was taken by Dr Roper, Bishop of Ottawa. In the preparation of the report, Bishop Roper, whose reverent spirit and fine liturgical instinct were invaluable here as elsewhere, received much help from the Rev. T. J. Stiles of Ottawa, a member of General Synod.

The Committee was soon at work, and had its material ready for the meeting of the General Committee in Toronto in January 1918. The different prayers were studied with the utmost care, and the Bishop of Huron and Canon Plumptre were added to the Committee for the purpose of re-drafting certain of the prayers submitted. The result attained met with the approval of the Synod, although even there a few minor alterations were made.

The Protestant Episcopal Church in the United States had long seen the wisdom of providing Family Prayers in convenient form, and easily accessible for her children. Family Prayer furnishes a treasury of devotion from which spiritual riches may be drawn day by day. It provides a bond of union between the members of the household. It consecrates the home by an atmosphere of religious fervour. It prepares the members of the family for their several duties. In the truest and noblest sense, it keeps the home fires burning.

The Church of England in Canada has now a set of Forms of Family Prayer which ought to be of inestimable service, in deepening personal religion, and in strengthening and developing the religious life, first in the home, and then in the Church. Bishop Coxe, in the preface to his *Covenant Prayer*, says that he once read the following motto upon a massive oaken beam in an ancient hall in England

> That house shall be preserved, and never shall decay,
> Where the Almighty God is worshipped, day by day.

The sources of the Family Prayers were very many, and were widely separated in time and space.

The frame-work, the Bishop of Ottawa (Dr Roper) states, was taken from "Family Prayer," printed on a card and authorized for use in the Diocese of Rupert's Land. This is very remarkable, for this mother diocese of the western Church in Canada has only celebrated the first centenary of the preaching of the Gospel in its wide bounds. And within living memory it was only sparsely settled by primitive communities, far from civilizing influences. But it has had the good fortune to have had a succession of Bishops full of apostolic zeal, and with a vision like that of some of the statesman-prophets of old time.

The prayers, however, really form a chain across the centuries. There is one at least from the Greek liturgies. There is an ancient Collect of A.D. 440. There is one in present use, distributed by the Rector as a prayer card for private use, in Grace Church, New York. There is a prayer from the pen of that great New Testament scholar, Bishop Westcott; and another from the devoted Bishop and hymn writer, Dr Walsham How. And there are prayers from such modern manuals as those by Stobart and Thornhill.

MORNING

The first word is from the Psalms (Ps. 63. 1 and Ps. 5. 3). And nothing could be more fitting.

¶ *After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say,*

O GOD, thou art my God, early will I seek thee. In the morning I will direct my prayer unto thee, and will look up.

Then follows, most appropriately, the Lord's Prayer.

The first privilege, as well as the first duty, is praise. We therefore begin our family worship with an ascription of praise and an offering of glad thanksgiving. We offer the sacrifice of praise and thanksgiving. The prayer is taken from the Daybreak Office of the Eastern Church, and in

A Chain of Prayer Across the Ages is ascribed to the third century. The prayer is none the less beautiful because the date given is open to serious question (p. 180). There is a later prayer in *The Gelasian Sacramentary* which voices the same sentiments, in almost the same terms, which Dr S. F. Fox, better known as Miss Fox, ascribes to the year 492 (*Chain of Prayer*, p. 165), but which H. A. Wilson dates, following Duchesne, probably in the seventh or the early years of the eighth century (*The Gelasian Sacramentary*, XVII).

¶ *Thanksgiving for the gift of another day.*

WE give thee hearty thanks, for the rest of the past night, and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of thy service, that at eventide we may again give thanks unto thee; through Jesus Christ our Lord. *Amen.*

¶ *Here may follow the Collect of the day.*

The use of the Collect of the day not only ensures variety, but also keeps the prayers of the household in close touch with the Christian Year.

The Prayer and Intercession which follows the Collect of the day is ascribed to an ancient Greek Liturgy, but is more probably from a "Book of Hours." It is taken from *A Chain of Prayer Across the Ages*, p. 74. It has of course been adapted to our modern conditions, and it makes a most comprehensive prayer, covering all sorts and conditions of men.

¶ *Prayer and Intercession.*

O LORD God, who hast bidden light to shine out of darkness, who hast again wakened us to praise thee for thy goodness and mercy, and to ask for thy grace: Accept now, in thine endless mercy, the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to thy holy will. Make us to be children of the light and of the day, and heirs of thy ever-

lasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole Church, all who join with us in prayer, and all our brethren, wherever they may be in thy vast kingdom, who stand in need of thy grace and succour. Pour down upon us all the riches of thy mercy, so that, redeemed in soul and body, and stedfast in faith, we may ever praise thy wonderful and holy Name; through Jesus Christ our Lord. *Amen.*

The prayer which follows is entitled "For Recollectedness" in the *Chain of Prayer*, from which it is taken (p. 2). It is said to be an ancient Collect, A.D. 440.

¶ *For Remembrance of God's Presence.*

O HEAVENLY Father, in whom we live and move and have our being, we humbly pray thee so to guide and govern us by thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord. *Amen.*

The prayer for assistance and guidance in our daily work is from the pen of Bishop Westcott, who has given to the Church not only *Lessons from Work* but the living example of a devotion to his daily work, and a love for his fellow-workers. His massive scholarship was the fruit of sanctified labour; and he wrote, near the close of his earthly career, that his one endeavour had been "to shew from first to last how this central fact of history—the life of all life—illuminates the problems which meet us alike in our daily work and in our boldest speculations" (*Lessons from Work*, VII).

¶ *For Daily Work.*

O LORD our heavenly Father, by whose providence the duties of men are variously ordered: Grant to us all the spirit to labour heartily to do our work in our several stations,

in serving one Master and looking for one reward. Teach us to put to good account whatever talents thou hast lent to us, and enable us to redeem our time by patience and zeal; through Jesus Christ our Lord. *Amen.*

The prayer for the Family is from the pen of Bishop Walsham How, for some time Suffragan Bishop of Bedford, and later the first Bishop of Wakefield. He was the author of many hymns, which soon gained a wide use in the Church, and of which no less than twenty-one are in the Canadian Book of Common Praise. His book of Family Prayers has a wide use amongst Church people, and it is eminently fitting that such a useful prayer should have a place here.

¶ *For the Family.*

MERCIFUL Saviour, who didst love Martha and Mary and Lazarus, blessing their home with thy sacred presence: Bless, we beseech thee, our home that thy love may rest upon us, and that thy promised presence may be with us. May we all grow in grace and in the knowledge of thee, our Lord and Saviour Jesus Christ. Teach us to love one another as thou didst give us commandment. Help us all to choose that better part which shall not be taken away from us. Hear us, O Jesu, who, with the Father and the Holy Spirit, livest and reignest, one God, for evermore. *Amen.*

The prayer for Relatives and Friends is based upon one in the Rev. A. F. Thornhill's small *Manual of Family Prayers*, under the heading Sunday Morning—Intercession. It has been almost entirely re-written, but the main features are preserved. The new material is mainly in the address, while the closing sentence is by the Canadian revisers, who have borrowed the words, "in all such good works as thou hast prepared for us to walk in" from the last prayer in the Communion Service.

¶ *For Relatives and Friends.*

O LOVING Father, we commend to thy gracious keeping all who are near and dear to us. Have mercy upon those who are sick, and comfort all who are in pain, anxiety, or sorrow. Awaken all who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto thee. Comfort the aged and infirm, that thy peace may rest upon them. Hallow the ties of kindred, that we may help, and not hinder, one another in all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord. *Amen.*

The prayer for the Parish is one of the few original prayers in this section of the Prayer Book. It was composed by the Bishop of Huron (Dr Williams), and the first intention was to place it amongst the Occasional Prayers. But it found its true place here, and is admirably adapted for family worship.

¶ *For the Parish.*

MOST merciful Father, we beseech thee to send down thy heavenly blessing upon thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all selfwill and discord. Endue thy Ministers with righteousness, and enable them faithfully to dispense thy holy Word and Sacraments, to bring again the outcasts, and to seek the lost; and grant to us so to receive their ministrations, and to use thy means of grace, that in all our words and deeds we may seek thy glory and the advancement of thy kingdom; through Jesus Christ our Lord. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING

The versicles which begin the prayers for the evening are taken from Psalm 141. 2.

¶ *After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say,*

O LORD, let our prayer be set forth in thy sight as the incense. And the lifting up of our hands as an evening sacrifice.

The confession is from the *Daily Services for Christian Households,* by the Rev. H. Stobart. It is reminiscent of the Prayer Book, and its main petition is in the exact language of the fifty-first Psalm, and it is all the better for this.

Let us confess our sins to Almighty God.

O ALMIGHTY Father, Lord of heaven and earth, We confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O Lord, have mercy upon us after thy great goodness; According to the multitude of thy mercies do away our offences; Wash us throughly from our wickedness, And cleanse us from our sins; For Jesus Christ's sake. Amen.

The prayer for pardon, which in due sequence follows the confession, is Bishop Walsham How's prayer, a memorial of the passion. It has been almost entirely re-written by our Committee, and bears but a faint resemblance to the original. The prayer as at first presented to the Committee served as an excellent frame-work, and was most suggestive in subject matter. The prayer as adopted is almost entirely new.

¶ *For pardon through the Cross.*

ALMIGHTY Father, who of thy great love to men didst give thy dearly beloved Son to die for us: Grant that through his Cross our sins may be put away, and remembered no more against us, and that, cleansed by his

Blood, and mindful of his sufferings, we may take up our cross daily, and follow him in newness of life, until we come to his everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

If Family Prayers are to be set forth by authority, in any branch of the Anglican Communion, they must of necessity have a high and a clear note of thanksgiving, if they are to be consonant with the spirit of our services. Otherwise they would not be in keeping with our public services. The Thanksgiving is from *Family Prayer,* by the Rev. A. F. Thornhill of Liverpool. It has been somewhat shortened, as for instance by the deletion of the words "or in art" in the expression "for all that is beautiful in creation, or in art, or in the lives of men." It is most appropriate and suitable in this place.

¶ *Thanksgiving.*

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify thy holy Name. But, above all, we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing; through Jesus Christ our Lord. *Amen.*

¶ *Here may follow the Collect of the day.*

The prayer for protection is from Stobart's *Daily Services for Christian Households,* and has only been altered by the substitution of "who slumberest not nor sleepest" for "who neither slumberest nor sleepest."

¶ *For Protection.*

ALMIGHTY Father, who slumberest not nor sleepest: We humbly pray thee to watch over us this night with the eyes of thy mercy. Grant us quiet and refreshing sleep, such as may fit us for the duties of the morrow. Put

far from us all worldly cares and earthly fears, and give us holy thoughts of thee, that we may repose in peace, and, whether we wake or sleep, may live together with him who died and was buried and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The prayer for the children of the family is addressed to our blessed Lord, the children's friend. The model upon which it was framed was a much longer form. It has lost something of its former comprehensiveness, but it has gained in conciseness. It was practically re-written by the Canadian revisers.

¶ *For Children.*

O LORD Jesu Christ, who didst take little children into thine arms, and bless them: Bless, we beseech thee, the children of this family; grant that they may grow up in thy fear and love; give unto them day by day thy strength and guidance, that so they may continue in thy love and service unto their lives' end. Grant this, O blessed Saviour, for thine own Name's sake. *Amen.*

The prayer for the absent is from the *Manual of Intercessory Prayer* by R. M. Benson. Unlike many of the prayers which our revisers used in their work, it has been greatly enlarged and amplified, instead of having to suffer from the pruning knife. Benson's prayer had "who art everywhere present," which we have altered to read "who art present in every place." The description in the original was, "those who are absent from among us," which we have changed to read "those whom we love, now absent from us." Benson's prayer ran "Give thy holy angels charge over them, and grant that they may be kept safe in body, soul and spirit, and presented faultless before the presence of Thy glory with exceeding joy"; a sentiment from which we have completely departed, except in the petition "defend them from all dangers of body and soul." (See *Manual of Intercessory Prayer*, p. 76; or *Chain of Prayer*, p. i.)

¶ *For Absent Ones.*

O GOD, who art present in every place, look down with thy mercy upon those whom we love, now absent from us; give thine Angels charge over them, and defend them from all dangers of body and soul; bring us together again, if it be thy holy will; grant that both they and we, drawing nearer to thee may draw nearer to one another, and in the end, united in thy presence, may evermore rejoice together in our heavenly home; through Jesus Christ our Lord. *Amen.*

There is quite a new element introduced in a prayer to be free from worry. It is an unusual title and subject for prayer. In the collection called *A Chain of Prayer Across the Ages, or Forty Centuries of Prayer, 2000 B.C.—A.D. 1920*, there must be over one thousand prayers. Almost every conceivable subject has its appropriate petition. But the index is silent in regard to worry. Doubtless there are prayers which come close to it, but the subject itself is not mentioned. And yet it is one of the most trying features of modern life. "Why," asks Thoreau, "will men worry themselves so?" The prayer for freedom from worry was taken from a prayer card issued by the Rev. Dr C. L. Slattery, rector of Grace Church, New York, in 1911. It has been slightly altered by our Committee. We have substituted "every anxious fear" for "misgiving"; and "having ended the labours of the day as in thy sight" for "having done our best while it was day"; and "we may, now that night cometh, receive, as from thee, the priceless gift of sleep" for "so receiving, as from thee, the heavenly gift of sleep." The prayer breathes the spirit of trust, and should be found most useful.

¶ *For Freedom from worry.*

O LORD, who hast pity for all our weakness, put away from us worry and every anxious fear, that, having ended the labours of the day as in thy sight and committing our tasks, ourselves, and all we love into thy

keeping, we may, now that night cometh, receive, as from thee, thy priceless gift of sleep; through Jesus Christ our Lord. *Amen.*

OUR Father etc.

The commendation is from the Prayer Card of the Diocese of Rupert's Land, issued by Archbishop Matheson. It is, however, differently printed, and has been slightly altered.

¶ *Commendation.*

WE will lay us down in peace, and take our rest, for it is thou, Lord, only that makest us dwell in safety. The Lord Almighty grant us a quiet night, and at the last a perfect end; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, and for evermore. *Amen.*

The Table of Prayers and Collects, provided at the end, is a very valuable feature, and will doubtless prove to be of great service, not only in connection with Family Prayer, but also to both clergy and laity on many occasions, and under differing circumstances.

¶ *The following Prayers and Collects are appropriate for frequent use in Family Prayer.*

The Second and Third Collects in Morning Prayer, page 15.

The Second and Third Collects in Evening Prayer, pages 29 *and* 30.

The Prayer for all Conditions of men, page 18, *and the General Thanksgiving, page* 18.

For the King, page 17 *and page* 650; *for our Goodly Heritage, page* 677; *for Parliament, page* 55.

For a Birthday, page 48 *(At the New Year).*

In time of Sickness and Trouble, the Collect beginning We humbly beseech thee, *page* 46; *prayers on page* 360; *the Third after Epiphany, page* 93.

For the Church, First and Second Collects appointed for Good Friday, page 144; *Fifth, Sixteenth, and Twenty-Second after Trinity, pages* 188, 207, *and* 217; *Saint Simon and Saint Jude, page* 257; *All Saints' Day, page* 259; *for Unity, page* 48.

For the Ministry, Third in Advent, page 73; *Ember Collects, pages* 51 *and* 52.

For Missions, prayers on pages 49 *and* 50.

For Blessing on Bible Reading, Second in Advent, page 71; *Saint Matthew, page* 252; *Saint Mark, page* 236; *Saint Luke, page* 255; *Saint John, page* 80; *Conversion of St Paul, page* 228.

¶ *Also the following Collects.*

For true Religion, Seventh after Trinity, page 191.

For imitation of Christ: in patient suffering, Palm Sunday, page 117; *in holy life, Second after Easter, page* 161; *in purity, Sixth after Epiphany, page* 98.

For Guidance, Whitsunday, page 171; *Fourth after Trinity, page* 186; *First after Epiphany, page* 90; *Nineteenth after Trinity, page* 212.

For Support in Temptation, Fourth after Epiphany, page 95; *Second in Lent, page* 110; *Eighteenth after Trinity, page* 210.

For Pardon and Deliverance, Twenty-first and Twenty-fourth after Trinity, pages 215 *and* 221; *Septuagesima, page* 100; *Fourth in Lent, page* 11 3.

For Trust in God's Providence, Eighth after Trinity, page 193; *Second after Epiphany, page* 91; *Second after Trinity, page* 183.

It was in this form—as an aid to devotion—that we brought our work to a close. We thanked God for the rich treasure house of praise and prayer entrusted to our care, and took fresh courage in His work. We rejoiced together in the possession of a Prayer Book of which it has been said that it forms "an almost perfect expression of the noblest hopes and truest consolations offered to the world in the Christian faith."

LIST OF MEMBERS OF THE GENERAL SYNOD

Convened to meet in Hamilton, 5 October 1921

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Those marked with an asterisk were not present

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The Right Rev. the Bishop of Yukon (Dr Stringer) Dawson, Yukon Terr.
The Right Rev. the Bishop of Qu'Appelle (Dr Harding) Indian Head, Sask.
The Right Rev. the Bishop of Moosonee (Dr Anderson) Chapleau, Ont.
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The Right Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan
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